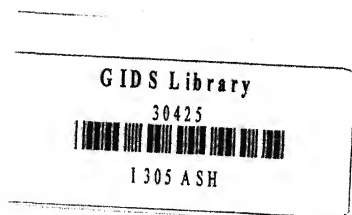


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SOCIAL ASSESSMENT STUDIES
OF
DISTRICT BAHRAICH

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Social Studies

Sponsored by
U P EDUCATION FOR ALL PROJECT
STATE PROJECT OFFICE
LUCKNOW



Conducted by
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CHAPTER I

DISTRICT BAHRAICH

The District

Bahraich belongs to the Eastern Region of Uttar Pradesh. The district is an old one. It lies in the North-West part of Faizabad Division. On the East the district is bounded by Gonda, in the West by Kheri and Sitapur, in the North by the country of Nepal and in the South by the district of Barabanki. Geographically the district lies in the Northern Region of the State.

It is said that Bahraich was originally Lord Brahma's city and was known as Bhramaich. Originally a Tribe known as Bhad were settled in the area, and thus the district came to be known as Bhadaich. The present name Bahraich is derived from this name. A lot of well known people and saints have lived in the district.

In 1991 the district was spread over a geographical area of 6,877 square kilometres. This area is divided into five Tehsils namely Bahraich, Kaiserganj, Nanpara, Mehsi and Bhinga (1996). These Tehsils are further divided into 19 Community Development Blocks namely Mihipurwa, Nawabganj, Balaha, Shivpur, Risia, Jamunaha, Chittora, Gilaula,

Prayagpur, Visheshwarganj, Ekona, Mahasi, Tajwapur, Prakharpur, Huzoorpur, Kaiserganj, Jarwal, Hariharpur Rani and Sirsiya. There are also 190 Nyaya Panchayats and 1,549 Gram Sabhas in the district. Out of a total of 1,936 villages in the district 1,878 are inhabited, 43 are uninhabited, and 15 are forest villages. The district also has six towns and cities and two Nagar Palikas.

There are many big rivers that flow through the district namely : Kodiyala, Ghagra, Girna, Sarjoo, Rapti and Ken. The whole land in the district can be divided into three parts. The first part is a long strip of undulating land which divides the rivers Ghagra and Rapti. A large part of this land is cultivated since means to irrigate the land are available. The land is very fertile and in some parts of this land are bushes and forests. The second part is the South-West part of the district which forms the basin of the river Ghagra. A large part of this basin is also cultivated. The soils found in this area are Rumat and Bhoor. The third part is the Eastern part of the district which forms the basin of the river Rapti and in the extreme North is the Tarai area. The soils found in the Tarai area are mainly Dumat and Matiyar. This area is the most backward part of the district and a very small area of it is cultivated. The reason for this is that the land is hard and rocky due to which its irrigation is a big problem. Next to this area is a wide strip of forests. Around these forests live Tribal people.

Population

According to the 1991 Census, the population of Bahraich was 27,63,750. 54.3 per cent (15,01,250) of the districts population was male and 45.7 per cent (12,62,500) were females. 92.2 per cent of the population (25,46,844) lives in villages and only 7.8 per cent (2,16,906) lives in towns and cities. The per cent of urban population in the state in comparison is much higher at 19.8 per cent. This is because a large section of the district's population is engaged in cultivation of land. 16.5 per cent of the total population (4,54,825) of the district belongs to the Scheduled Castes and 0.3 per cent (9,487) belongs to the Scheduled Tribes. The density of population in Bahraich in 1991 was 402 persons per square kilometre, much lower than the state average of 473. Similarly, the sex ratio in the district in the same year was lower (841 women per thousand men) than the state average of 879. The population growth in the district in the decade 1981-91 was 24.7 per cent which was quite close to the average for the state which was 25.16 per cent.

The main workers in Bahraich were 32.98 per cent of the total population which is higher than the state average of 29.7 per cent. Further, in rural areas they are 33.51 per cent and in urban areas they are 26.72 per cent. Of these main workers 90.76 per cent work in the primary sector (in Uttar Pradesh 73.08 per cent) and the district ranks second in the state. In the secondary sector only 0.62 per cent of

the main workers are engaged (8.9 per cent in the State) and out of 63 districts Bahraich ranks 62nd in this respect. In the tertiary sector also the district ranks 62nd with only 8.62 per cent of the main workers in the district engaging themselves in this sector (18.02 per cent for the state).

Infrastructural Facilities

A total length of 1,137 kilometres of metallic road served Bahraich in 1991-92. Out of this 1,040 kilometres of road was managed by the Public Works Department. The District is also served by 165 kilometres of Railway lines and has 18 Railway Stations.

Out of the 1,878 inhabited villages in the district 1,347 (71.7 per cent) are electrified. 880 Harijan Bastis were also electrified in 1992-93. All the six towns also had electricity. Of the total consumption of electricity 56.3 per cent in 1992-93 was consumed by the agricultural sector.

In Bahraich 99.8 per cent of the inhabited villages (1,874 in number) had access to safe sources of drinking water. All the six towns also had safe sources of drinking water. For this the government has provided India Mark 11 handpumps and taps.

In the district, the net sown area in 1991-92 was 4,56,077 hectare. Of this only 1,17,402 hectares (25.7 per cent) was irrigated. The single largest source of irrigation in the district is tubewells which irrigate 88.9 per cent (1,04,431 hectares) of the total irrigated area. There were in 1992-93 491 government tubewells and 52,631 private tubewells and pumpsets. 3.3 per cent of land (4,168 hectares) was irrigated by wells, 3.1 per cent (3,687 hectares) by ponds and only 0.5 per cent (554 hectares) by canals. The total length of canals running through the district was 188.11 kms. in 1992-93. Other sources irrigated 4.1 per cent (4,562 hectares) of land.

In Bahraich, in 1992-93, there were 76 Primary Health Centres/Community Health Centres and 443 Sub-Centres. There were also 17 Allopathic, 32 Ayurvedic, 23 Homeopathic and 5 Unani Hospitals in the district in the same year. There were also 23 Child and Family Welfare Centres. One PHC/CHC served an average rural population of 33,717 persons and there was a Sub-Centre for an average of 5,784 persons.

In 1992-93 there were 374 Post Offices in the district - 20 in urban areas and 354 in the rural areas. In the same year there were 1,818 telephone connections in the district. There were 63 branches of Nationalized Banks in 1992-93. Further, there were 88 branches of Rural Banks, 26 branches of Co-Operative Bank and 4 branches of Cooperative Agriculture and Rural Development Bank.

As far as Family Planning is concerned the district is better placed than many important districts of the state as it ranks 36th out of 63 districts. In 1992, in Bahraich 34.52 per cent of the eligible couples were effectively protected by modern methods as compared to 34.54 per cent at the state level. Of these couples 18.64 per cent preferred sterilization while 15.88 per cent preferred spacing methods.

Economy

Agriculture is the backbone of the economy of Bahraich. Main workers are 32.98 per cent of the population. Of the main workers 72.92 per cent are cultivators and 14.93 per cent are agricultural labourers. Thus, 88 per cent of the main workers derive their livelihood from agriculture. Of the total land holdings 74 per cent are below one hectare in size covering only 34 per cent of the cultivated area. In fact, 90 per cent of the total holdings are below two hectares in size covering only 60 per cent of the cultivated area. This amply suggests that the economic condition of a majority of cultivators is miserable. The proportion of the main workers involved in other activities included : 3.59 per cent in trade, 1.9 per cent in non-family industries, 0.61 per cent in family businesses, 0.76 per cent in communication and

travel, 0.55 per cent in construction and 0.68 per cent in animal husbandry. 4.06 per cent in other various activities.

The total sown area in Bahraich is 6,81,656 hectares. The main crops sown in the district are rice, wheat, corn and pulses. Oilseeds and sugarcane is also sown in the district. Wheat is sown in 28.1 per cent (1,91,719 hectares) of the total cropped area, rice in 30.5 per cent, corn in 18.8 per cent and pulses in 15.1 per cent. Sugarcane is sown in just 2.2 per cent (14,665 hectares) of the land and oilseeds in 3.5 per cent (23,798 hectares). Other crops are sown in 1.7 per cent (11,955 hectares) of the land. The output of foodgrains in 1991-92 was 744 thousand metric tonnes and that of sugarcane 6,41,564 metric tonnes in the district.

Animal husbandry seems to be an additional source of income in the district. According to the 1988 livestock census there were 14,56,231 heads of cattle. There were 41 veterinary hospitals and 33 veterinary dispensaries in 1992-93. In the same year there were 14 artificial insemination centres and 24 sub-centres.

Industry does not seem to occupy any significant position in the economy of the district. There were 5,343 small and cottage industries employing 10,000 people during 1992-93.

Literacy

The literacy position in the district seems very dismal as the literacy rate in Bahraich is 24.39 per cent against the state's 41.60 per cent. The district ranks last, i.e. 63rd in the state in this respect. The literacy rate of males in the district was 35.57 per cent as compared to the state's 55.73 per cent. In respect of male literacy, Bahraich occupied 61st rank in the state out of the total 63 districts. The state of female literacy is even worse at 10.73 per cent due to which the district was placed at 62nd position in the state.

Table 1 shows the comparative literacy rates for total, rural and urban areas of Bahraich as well as for Uttar Pradesh. The literacy rate in the rural areas is only 22.01 per cent as against 36.66 per cent for Uttar Pradesh. Literacy among rural males is 33.51 per cent as compared to 52.11 per cent for the state. Literacy among rural women in the district is less than one-fourth (7.89 per cent) of that among the rural males (33.51 per cent). As compared, literacy rate among rural females at the state level is 19.02 per cent. In urban areas, however, the literacy scene in the district is much better. The urban literacy rate is 52.36 per cent more than twice that for rural areas and a little less than that for the state (61.0 per cent). For urban males this rate is 60.26 per cent as compared to 69.98

Table 1 : LITERACY RATES FOR 1991

Population	Bahraich	Uttar Pradesh
Total	24.39	41.60
Rural	22.01	36.66
Urban	52.36	61.00
Male (Total)	35.57	55.73
Female (Total)	10.73	25.31
Male (Rural)	33.51	52.11
Female (Rural)	7.89	19.02
Male (Urban)	60.26	69.98
Female (Urban)	43.14	50.38

Source : Narayan, G. and Others, Family Planning Programme in Uttar Pradesh : Issues for Strategy Development, Centre for Population and Development Studies, Hyderabad, 1994.

per cent for the state. Among urban females the literacy rate is 43.14 per cent, more than five times that for rural females. Still, it is less than the state's (50.38 per cent) for urban women.

Table 2 shows the percentage difference in literacy by sex and residence in the district and the state.

Table 2 : PERCENTAGE DIFFERENCE IN LITERACY BY SEX AND RESIDENCE

Population	Bahraich	Uttar Pradesh
Male - Female (Total)	24.84	30.43
Male - Female (Rural)	25.62	33.09
Male - Female (Urban)	17.12	19.60
Urban - Rural (Total)	30.35	24.34
Urban - Rural (Male)	26.75	17.87
Urban - Rural (Female)	35.25	31.36

Source : Narayan, G. and Others, Family Planning Programme in Uttar Pradesh : Issues for Strategy Development, Centre for Population and Development Studies, Hyderabad, 1994.

The gap between urban-rural literacy rates at the district level is wider (30.35 per cent) than at the state level (24.34 per cent). Similarly, the difference in urban-rural (Male) and urban-rural (Female) is wider than that at the state level. The gaps in the total male-female, male-female rural and male-female urban literacy rates for district Bahraich are narrow as compared to the gaps at the state level.

The population, number of literates as well as the literacy rates in different blocks of the district are shown in Table 3. The district has 19 blocks. The block-wise data

Table 3 : BLOCK-WISE LITERACY RATES IN DISTRICT BAHRAICH

Block	Literacy Rates		
	Total	Male	Female
Mihinpurwa	19.78	29.83	7.53
Nawabganj	23.41	35.49	8.48
Balaha	18.15	28.14	5.59
Shivpur	16.71	26.09	5.01
Risia	21.55	34.26	6.14
Jamunaha	18.31	29.22	4.98
Chitaura	20.98	31.42	8.11
Gilaula	23.99	37.07	7.53
Prayagpur	32.58	48.42	13.32
Visheshwaganj	29.96	45.75	11.01
Ekona	24.63	38.05	8.32
Mahasi	25.19	37.28	10.64
Tajwapur	21.78	32.85	8.28
Phakharpur	22.15	32.96	8.92
Huzoorpur	20.25	31.37	6.86
Kaiserganj	24.53	36.11	10.35
Jarwal	22.85	33.71	9.62
Hariharpur Rani	20.12	30.74	6.72
Sirsiya	15.12	24.25	3.67

shows that 10 blocks had higher literacy rate than among the total rural population of the district. Again, nine blocks had higher literacy rates among their male population than among the total rural males in the district. In 10 blocks the literacy rates among their female population were higher than among rural females of the district. In four blocks namely, Sirsiya, Jamunha, Shivpur and Balaha the literacy rates among females were very low ranging from 3.67 per cent to 5.59 per cent.

Educational Scenario of the District

Table 4 describes the educational scenario in the district in 1994-95.

Table 4 : EDUCATIONAL SCENARIO OF DISTRICT BAHRAICH

Educational Level	No. of Schools		No. of Students		No. of Teachers	
	Total	Girls	Total	Girls	Total	Female
Junior Basic	1670	(Mixed)	293029	97783	4765	664
Senior Basic	207	57	69389	21645	1170	163
Higher Secondary	47	9	49713	14254	810	188
Degree	3	(Mixed)	4687	N.A.	71	N.A.

The educational scenario of the district indicate the reason for the district occupying the last place in literacy among the 63 districts of the state. The number of educational institutions at all levels is highly insufficient. At least 19 villages have no Junior Basic Schools in nearby areas and children of these villages have to cover a distance of three to five kilometres to reach school. In 10 other villages children have to walk for more than 5 kilometres to reach a school. In about 60 villages children have to walk for about 3 kilometres. Thus, for children of 89 villages there is no Junior Basic School within easy approach. Similarly, the number of Senior Basic Schools (207) and Higher Secondary Schools (47) and Degree Colleges (3) serving to the population of 1878 inhabited villages and 8 towns and cities may be termed as highly insufficient.

The estimated population in the age group 6-11 and 11-14 years of the district was 3,91,801 and 4,35,335 respectively. On the basis of this estimated population 74.79 per cent of children were enrolled in Junior Basic School and only 23.91 per cent in Senior Basic Schools. As compared, the percentage of children in these age groups enrolled in the state was 91.32 and 27.47 respectively.

A comparative picture of Junior Basic Schools in district Bahraich and Uttar Pradesh over a period of three years is presented in Table 5.

**Table 5 : COMPARATIVE POSITION OF JUNIOR BASIC EDUCATION IN
BAHRAICH AND UTTAR PRADESH**

Year	% of Chil- dren enro- lled in JBS	No. of Schools	Average No. of students per school	Average No. of girls per school	Average No. of Teach- ers per school	Average No. of female Teach- ers per school	Average No. of studen- ts per Teacher
<u>District Bahraich</u>							
1991-92	66.04	1645	162.53	53.41	2.92	0.41	55.65
1993-94	70.29	1614	170.62	55.71	2.92	0.41	58.48
1994-95	74.79	1670	175.47	58.55	2.85	0.40	61.50
<u>Uttar Pradesh</u>							
1992-93	80.91	78085	189.80	71.02	3.39	0.62	55.99
1993-94	85.82	79522	197.67	74.81	3.37	0.62	58.72
1994-95	91.32	82023	203.92	78.88	3.29	0.60	61.91

The comparative picture of district Bahraich and Uttar Pradesh indicate the following features :

- (a) As against Uttar Pradesh the percentage of children enrolled among the total children in 6-11 years age group has been significantly lower in Bahraich. As against the state the per cent of children in 6-11 years enrolled in Bahraich were lower by 14.87 per cent in 1991-92, 15.53 per cent in 1993-94 and by 16.53 per cent in 1994-95. It is also evident that the gap in

enrolment rates of the state and the district was gradually widening.

- (b) Average number of all students as well as girls per school has been lower in Bahraich as compared to Uttar Pradesh.
- (c) Average number of all teachers as well as female teachers per school has been lower in Bahraich as against Uttar Pradesh.
- (d) Average number of students per teacher in the district and the state has been slightly lower in the district as against the state.

A further analysis of the data indicate that in comparison to Uttar Pradesh progress over a period of three years in the field of primary education in Bahraich has been more or less comparable :

- (a) The increase in the number of Junior Basic Schools in the district was 1.38 per cent in 1993-94 over 1991-92 as against 1.84 per cent in the state. The increase in 1994-95 over 1993-94 was 3.46 per cent in the district as against 3.15 per cent in the state.
- (b) The increase in enrolment of all children in Bahraich was 6.43 per cent in 1993-94 over 1991-92 and 6.41 per cent in 1994-95 over 1993-94 as against Uttar Pradesh's 6.07 and 6.41 per cent respectively.

- (c) The increase in enrolment of girls in the district was 5.75 per cent as against 7.28 per cent in the state in 1993-94 over 1991-92. The increase in 1994-95 over 1993-94 in the district and the state was the same, i.e. 8.75 per cent.
- (d) The number of teachers in Bahraich increased by 1.27 per cent in 1993-94 over 1991-92 and by 1.19 per cent in 1994-95 over 1993-94 while in Uttar Pradesh their number increased by 1.12 per cent and 0.93 per cent respectively.
- (e) The increase in number of female teachers in the district was by 0.92 per cent 1993-94 over 1991-92 and in the state by 0.96 per cent while in 1994-95 over 1993-94 the increase in the district was by 0.91 per cent and in the state by 0.89 per cent.

The Selected Blocks

Table 6 shows us the population, percentage of Scheduled Castes, Scheduled Tribes and literacy (Census 1991) in the blocks selected for study in Bahraich. Block Chittora has the highest percentage of Scheduled Castes in its population, followed by blocks Mihipurwa and Sirsiya. Block Mihipurwa and Sirsiya were selected for having the population of the

Table 6 : SOME CHARACTERISTICS OF POPULATION OF
SELECTED BLOCKS

Block	Popula- tion	Sche- duled Castes (%)	Sche- duled Tribes (%)	Literacy Percentage		
				Male	Female	Total
Mihipurwa	208581	19.06	2.90	29.83	7.53	19.78
Sirsiya	131512	18.28	2.54	24.25	3.67	15.12
Huzoorpur	117145	13.20	-	31.37	6.86	20.25
Chittora	132544	25.20	-	31.42	8.11	20.98
Jarwal	131867	11.45	-	33.71	9.62	22.85

Scheduled Tribes, though their proportion in the total population was very low. The idea was to cover this segment of the population which is generally not available in most of the districts of Uttar Pradesh. Block Jarwal has the highest literacy rate both for males as well as for females. Block Sirsiya has the lowest literacy among the blocks selected for the present study. Female literacy in this block is extremely low, i.e. 3.67 per cent as against 7.89 per cent of female literates among the rural population of the district.

Table 7 presents some basic information about the blocks selected for the study :

Table 7 : SOME INFORMATION ABOUT THE SELECTED BLOCKS

Information	Mihipurwa	Sirsiya	Huzoorpur	Chittora	Jarwal
No. of Villages	110	80	101	133	121
No. of Gram Sabhas	66	70	69	71	68
No. of Nyaya Panchayats	10	10	10	9	10
Females per 1000 males	852	819	854	839	847
1991-91 Population Growth Rate	29.47	20.90	21.19	21.98	22.83
Density of Population	361	302	490	429	476
Estimated Population in 6-11 years	47230	17119	31631	17245	35391
Junior Basic Schools	86	88	73	101	86
Senior Basic School (Total)	16	15	9	11	9
Senior Basic School (Girls)	3	-	1	1	2
High School/Intermediate	2	1	2	1	1
Degree Colleges	-	-	-	-	-
% Enrolled in JBS	21.6	52.4	28.9	83.0	48.4
Students per Teacher in JBS	54.6	34.9	32.3	36.6	43.08
Schemes in operation for Girl child	3 Kgs. rice pm per student Scholar-ship	3 Kgs. rice pm per student Scholar-ship	3 Kgs. rice pm per student Scholar-ship	Scholar-ship	3 Kgs. rice pm per student Scholar-ship
Schemes for SC children	3 Kgs. rice pm per student Scholar-ship	3 Kgs. rice pm per student Scholar-ship	3 Kgs. rice pm per student Scholar-ship	Scholar-ship	3 Kgs. rice pm per student Scholar-ship

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Table 7 (contd....)

Information	Mihipurwa	Sirsiya	Huzoorpur	Chittora	Jarwal
Schemes for ST children	3 Kgs. rice pm per stu- dent Scholar- ship	3 Kgs. rice pm per stu- dent Scholar- ship	N.A.	N.A.	N.A.
Schemes for Muslim children	3 Kgs. rice pm per stu- dent Scholar- ship	3 Kgs. rice pm per stu- dent Scholar- ship	3 Kgs. rice pm per stu- dent Scholar- ship	3 Kgs. rice pm per stu- dent Scholar- ship	3 Kgs. rice pm per stu- dent Scholar- ship
Schemes for All Students	3 Kgs. rice pm per stu- dent	3 Kgs. rice pm per stu- dent	3 Kgs. rice pm per stu- dent	3 Kgs. rice pm per stu- dent	3 Kgs. rice pm per stu- dent
Any other scheme				Scholar- ship to 3 orphans/ PH Children	

N.A. : Not applicable as there was no ST population in the block.

Source : District Offices

The Selected Villages

Out of a total of 19 blocks, five were selected for the study. From each block two villages were selected on the basis of discussions with the block Education Officials. The villages were selected keeping in view : (a) a sizeable

Table 8 : SOME CHARACTERISTICS OF THE SELECTED VILLAGES

Block	Villages	Population			% of lite- rates (App- rox.)	No. of child- ren in 6-11 years	Enrol- ment rate (Approx)	Primary School	
		Total	S.C./ S.T.	Muslim				Pub- lic	Pri- vate
Mihi- purwa	Bardiya	1265	1045*	216	35	198	51.01	Yes	No
	Dharmapur	825	750*	75	6	125	45.60	Yes	Yes
Sirsiya	Raniyapur	1125	1125*	-	25	165	53.33	Yes	No
	Kathkuniya	1090	1010*	-	5	160	46.88	Yes	No
Huzoorpur	Huzoorpur	1625	60	275	48	255	92.16	Yes	Yes
	Basantpur	980	80	115	15	165	49.01	Yes	No
Chittora	Samsa	1026	825	-	36	135	77.03	Yes	No
	Sagra	985	935	-	9	136	47.79	Yes	No
Jarwal	Barholi	1365	-	1175	46	205	64.39	Yes	Yes
	Harchanda	1175	-	1035	26	185	35.14	Yes	Yes

*Population of the Scheduled Tribes

population of identified socially disadvantaged group, especially from the perspective of education, i.e. the Scheduled Castes, Scheduled Tribes and Muslims; and, (b) where the situation with regard to enrolment/drop-out of girls and disadvantaged children is either especially good or particularly bad. The villages selected from the five blocks are listed in Table 8.

The four villages from block Mihipurwa and Sirsiya were selected because they had a high percentage of Scheduled Tribes population. These villages were selected because Bahraich is one of the few districts in the state having some Scheduled Tribes population, although this population is not very significant. The villages in block Mihipurwa - Bardiya and Dharmapur had 82.61 and 90.91 per cent respectively the population of the Scheduled Tribes. The village Raniyapur in block Sirsiya had 100 per cent of the Scheduled Tribes while the other village, i.e. Kathkuniya had 92.66 per cent of their population.

The villages in block Chittora - Samsa and Sagra - were selected because they had a high percentage of the Scheduled Castes population - 80.41 and 94.92 per cent respectively. The villages in block Jarwal were selected due to high Muslim population. The villages - Barholi and Harchanda - had 86.08 and 88.09 per cent Muslims in their population. In block Huzoorpur, villages Huzoorpur and Basantpur were selected for their mixed population.

The village data shows a positive trend in relationship between literacy rate and enrolment rate. The data also indicate that the higher enrolment rate is not necessarily the result of the existence of a private school in the village.

CHAPTER II

SOCIO-ECONOMIC PROFILE OF THE SAMPLE RESPONDENTS

The socio-economic background of the children plays an important part in their education. Thus, in this chapter, a brief profile of the socio-economic conditions of the sample respondents, i.e., their guardians is provided. The Social Assessment Study was designed to cover also the sample households from the villages selected for this purpose, so as to have an idea of the opinion and attitude of the parents about the education of their children.

For the purpose of the present study two villages from each of the five blocks were selected for the Focus Group Discussion. From each of these villages 10 households were also selected on a simple random basis. The heads of these households were interviewed to find out the conditions of schooling of their children, their attitude towards the school system of education and the education of their children in general and girls in particular.

As far as the socio-economic background of the respondents is concerned, the age and sex are important in relation to their attitude towards education of children in general and girls in particular. Of the total number of

Table 1 : SEX-WISE AND AGE-WISE DISTRIBUTION OF SAMPLE RESPONDENTS
OF BAHRAICH DISTRICT

Block	Villages	Respondents			Age Group of Respondents					
		Male	Female	Total	Upto 30		31-45		46+	
					Male	Female	Male	Female	Male	Female
Mihirpurwa	Dharmapur	6	4	10	1	1	4	3	1	-
		(60.0)	(40.0)	(100)	(10.0)	(10.0)	(40.0)	(30.0)	(10.0)	
	Bardiya	5	5	10	1	-	4	4	-	1
		(50.0)	(50.0)	(100)	(10.0)		(40.0)	(40.0)		(10.0)
Sirsiya	Kathkuniya	8	2	10	2	1	4	1	2	-
		(80.0)	(20.0)	(100)	(20.0)	(10.0)	(40.0)	(10.0)	(20.0)	
	Raniyapur	8	2	10	2	-	6	2	-	-
		(80.0)	(20.0)	(100)	(20.0)		(60.0)	(20.0)		
Huzoorpur	Basantpur	6	4	10	1	2	4	1	1	1
		(60.0)	(40.0)	(100)	(10.0)	(20.0)	(40.0)	(10.0)	(10.0)	(10.0)
	Huzoorpur	7	3	10	-	2	6	1	1	-
		(70.0)	(30.0)	(100)		(20.0)	(60.0)	(10.0)	(10.0)	
Chittora	Samsa	8	2	10	1	-	5	2	2	-
		(80.0)	(20.0)	(100)	(10.0)		(50.0)	(20.0)	(20.0)	
	Sagra	9	1	10	3	-	4	1	2	-
		(90.0)	(10.0)	(100)	(30.0)		(40.0)	(10.0)	(20.0)	
Jarwal	Harchanda	4	6	10	1	2	2	4	1	-
		(40.0)	(60.0)	(100)	(10.0)	(20.0)	(20.0)	(40.0)	(10.0)	
	Barholi	7	3	10	2	1	5	2	-	-
		(70.0)	(30.0)	(100)	(20.0)	(10.0)	(50.0)	(20.0)		
Total		68	32	100	14	9	44	21	10	2
		(68.0)	(32.0)	(100)	(14.0)	(9.0)	(44.0)	(21.0)	(10.0)	(2.0)

respondents in the five selected blocks of district Bahraich 68 per cent were males and 32 per cent were females. A significant proportion of the females were interviewed from among the selected families of village Harchanda (60.0 per cent) and Barholi (30.0 per cent) block Jarwal, Bardiya (50.0 per cent) and Dharampur (40.0 per cent) of block Mihipurwa, Basantpur (40.0 per cent) and Huzoorpur (30.0 per cent) of block Huzoorpur.

Age-group-wise, 65 per cent of the respondents (44 per cent males, 21 per cent females) belonged to the middle age, i.e. 31-45 years age group; 23 per cent of the respondents (14 per cent males and 9 per cent females) were young, i.e. below 30 years of age and 12 per cent of the respondents belonged to the relatively higher age (46+) group (Table 1).

Caste is important as it determines the opportunities for education of the child in our socio-economic set up. Bahraich is one of the few districts in the state to have Scheduled Tribes population. In the sample, 34 per cent of the respondents belonged to the Scheduled Tribes. All the respondents in village Raniyapur (block Sirsiya) were from the Scheduled Tribes while in village Kathkuniya of the same block 90 per cent of the respondents belonged to the Scheduled Tribes. In villages Bardiya and Dharmapur of block Mihipurwa Scheduled Tribe respondents constituted of 80.0 per cent and 70.0 per cent respectively. The respondents

belonging to the Scheduled Castes constituted of 23.0 per cent of the total respondents. All the respondents in village Samsa and 80.0 per cent in Sagra of block Chittora were from these castes. One-fourth of the respondents in the sample were Muslims. In village Barholi and Harchanda of block Jarwal all the respondents were Muslims (Table 2).

Table 2 : CASTE-WISE DISTRIBUTION OF RESPONDENTS

Block	Villages	General Castes	Scheduled Castes	Scheduled Tribes	OBC	Muslims
Mihi-purwa	Dharmapur	--	--	7(70.0)	--	3(30.0)
	Bardiya	--	1(10.0)	8(80.0)	--	1(10.0)
Sirsiya	Kathkuniya	--	1(10.0)	9(90.0)	--	--
	Raniyapur	--	--	10(100.0)	--	--
Huzoorpur	Basantpur	2(20.0)	2(20.0)	--	6(60.0)	--
	Huzoorpur	7(70.0)	1(10.0)	--	2(20.0)	--
Chittora	Samsa	--	10(100.0)	--	--	--
	Sagra	--	8(80.0)	--	1(10.0)	1(10.0)
Jarwal	Harchanda	--	--	--	--	10(100.0)
	Barholi	--	--	--	--	10(100.0)
Total		9(9.0)	23(23.0)	34(34.0)	9(9.0)	23(23.0)

Table 3 : EDUCATIONAL BACKGROUND OF RESPONDENTS

Block	Villages	Educational Background									
		Illiterate		Literate		Upto Primary		Upto High School		Above High School	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Mihi-purwa	Dharmapur	2 (20.0)	4 (40.0)	-	-	3 (30.0)	-	1 (10.0)	-	-	-
	Bardiya	2 (20.0)	5 (50.0)	1 (10.0)	-	1 (10.0)	-	1 (10.0)	-	-	-
Sirsiya	Kathkuniya	3 (30.0)	2 (20.0)	2 (20.0)	-	2 (20.0)	-	1 (10.0)	-	-	-
	Raniyapur	5 (50.0)	2 (20.0)	-	-	-	-	1 (10.0)	-	2 (20.0)	-
Huvoorpur	Basantpur	3 (30.0)	4 (40.0)	-	-	3 (30.0)	-	-	-	-	-
	Huvoorpur	-	1 (10.0)	-	2 (20.0)	1 (10.0)	-	3 (30.0)	-	3 (30.0)	-
Chittora	Samsa	1 (10.0)	2 (20.0)	1 (10.0)	-	3 (30.0)	-	3 (30.0)	-	-	-
	Sagra	5 (50.0)	1 (10.0)	1 (10.0)	-	1 (10.0)	-	2 (20.0)	-	-	-
Jarwal	Harchanda	1 (10.0)	4 (40.0)	1 (10.0)	2 (20.0)	-	-	-	-	2 (20.0)	-
	Barholi	-	1 (10.0)	-	2 (20.0)	-	-	5 (50.0)	-	2 (20.0)	-
Total		22 (22.0)	26 (26.0)	6 (6.0)	6 (6.0)	14 (14.0)	-	17 (17.0)	-	9 (9.0)	-

Since education brings enlightenment to the parents it determines their attitude towards education of children to a large extent. In the sample, 48 per cent of the total respondents in the district were illiterates. Of the 12 per cent literates, 6 per cent were men and the other 6 per cent women. None of the female respondent had any formal education. 14 per cent (all males) had been educated upto the primary level, 17 per cent (all males) were educated upto the High School level and only 9 per cent were educated above the High School level. In all it can be said that the percentage of literates and formally educated among the respondents was higher than at the district level. Among the literate females 2 each belonged to village Marchanda and Barholi of block Jarwal and Huzoorpur of block Huzoorpur (Table 3).

The occupation of the respondents determines their level of income and in turn it determines their capability to support the school going children. Of the total respondents 59 per cent were cultivators; 16 per cent wage labourers; 13 per cent were in regular employment and 8 per cent were in trade (Table 4).

Table 4 : OCCUPATIONAL BACKGROUND OF RESPONDENTS

Block	Villages	Occupation					
		Culti- vators	Wage Labour	Busi- ness	Service	House- wife	Other
Mihi- purwa	Dharmapur	7 (70.0)	1 (10.0)	-	1 (10.0)	1 (10.0)	-
	Bardiya	7 (70.0)	1 (10.0)	1 (10.0)	1 (10.0)	-	-
Sirsiya	Kathkuniya	6 (60.0)	1 (10.0)	2 (20.0)	1 (10.0)	-	-
	Raniyapur	5 (50.0)	3 (30.0)	-	2 (20.0)	-	-
Huzoorpur	Basantpur	6 (60.0)	2 (20.0)	1 (10.0)	1 (10.0)	-	-
	Huzoorpur	6 (60.0)	1 (10.0)	1 (10.0)	2 (20.0)	-	-
Chittora	Samsa	6 (60.0)	2 (20.0)	-	2 (20.0)	-	-
	Sagra	5 (50.0)	2 (20.0)	2 (20.0)	-	1 (10.0)	-
Jarwal	Harchanda	5 (50.0)	3 (30.0)	-	1 (10.0)	1 (10.0)	-
	Darholi	6 (60.0)	-	1 (10.0)	2 (20.0)	1 (10.0)	-
Total		59 (59.0)	16 (16.0)	8 (8.0)	13 (13.0)	4 (4.0)	-

Table 5 : INCOME-WISE DISTRIBUTION OF FAMILIES OF SAMPLE RESPONDENTS

Block	Village	Income (Annual)			
		Upto 8000	8001- 11000	11001- 18000	18001 +
Mahi- purwa	Dharmapur	1(10.0)	5(50.0)	4(40.0)	-
	Bardiya	-	6(60.0)	4(40.0)	-
Sirsiya	Kathkuniya	1(10.0)	9(90.0)	-	-
	Raniyapur	3(30.0)	3(30.0)	2(20.0)	2(20.0)
Huzoorpur	Basantpur	3(30.0)	4(40.0)	3(30.0)	-
	Huzoorpur	-	2(20.0)	3(30.0)	5(50.0)
Chittora	Samsa	2(20.0)	2(20.0)	5(50.0)	1(10.0)
	Sagra	3(30.0)	3(30.0)	4(40.0)	-
Jarwal	Harchanda	1(10.0)	6(60.0)	1(10.0)	2(20.0)
	Barholi	3(30.0)	2(20.0)	3(30.0)	2(20.0)
Total		17(17.0)	42(42.0)	29(29.0)	12(12.0)

The economic condition of 59 per cent of the respondents can be easily termed as poor as they were living below the poverty line. Since 59 per cent of the respondents were cultivators mostly having small size of land holdings and 16 per cent were labourers the family income of most of them range between Rs.8,000 to 11,000 annually including 17 per cent of the respondents with an annual income of only upto Rs.8,000. The annual income of 41 per cent of families of the respondents was above Rs.11,000 including 12 per cent of respondents with an income of above Rs.18,000.

CHAPTER III

PROBLEM IDENTIFICATION AND MEASURES SUGGESTED BY PARENTS

The objective of the 'Social' Assessment Studies was to understand the basic problems with regard to education of children belonging to the socially and educationally backward groups, i.e. the Scheduled Castes, Scheduled Tribes and Muslims, in general and the girl child in particular.

Besides conducting Focus Group Discussions in each of the selected villages a sample of ten households was also selected for interviewing their heads through a structured Interview Schedule. The procedure adopted for selecting the sample of blocks, villages and the households was as under.

Since the data on enrolment and drop-out rates at the block level was not available, we selected the blocks on the basis of a higher proportion of population of the socially and educationally backward groups.

Since Bahraich has also some Scheduled Tribes population, we, therefore, selected two blocks having concentration of their population. One block each was selected as it had a larger proportion of Scheduled Castes and Muslims while the fifth block was selected due to the mixed character of its population.

Thus, block Mihipurwa and Sirsiya were selected for having a larger proportion of the Scheduled Tribes population; block Chittora was selected for having higher proportion of Scheduled Castes population and block Jarwal was selected for having a higher proportion of Muslims. Block Huzoorpur was selected as a mixed population block in which neither the Scheduled Tribes, Scheduled Castes nor Muslims had any significantly sizeable population.

Two villages per block were selected after discussions with the block level education officials. The criteria for selecting the villages was : (a) a sizeable population of the group on the basis of which the concerned block was identified; and (b) the percentage of children in 6-11 years age group enrolled in school. One of the villages was selected on the basis of high and the other with low enrolment rates. Since data on village-wise enrolment rates was not available, the opinion of the education officials formed the basis of selection of the villages.

From each of the villages a sample of ten households was selected and their heads interviewed. The selection of the sample of households was done on purposive random basis as only those households were selected which had school going age children; who were either enrolled in schools, had been enrolled in the past but dropped out; or, who had never been enrolled.

Enrolment

The Table 1 shows that in the one hundred households of the ten selected villages of the district there were 222 children in the 6-11 years age group, i.e. an average of 2.2 children per family. Among them 180 children (81.1 per cent) were enrolled in schools. The enrolment rates for boys were 88.5 per cent and girls 70.3 per cent. The difference in the

Table 1 : VILLAGE-WISE AND SEX-WISE NUMBER OF CHILDREN IN SCHOOL GOING AGE, NUMBER AND PERCENT ENROLLED IN SCHOOLS

Block	Village	Total Children			Children Enrolled			Per Cent Enrolled		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
MIHIPURWA	Dharmapur	12	7	19	10	4	14	83.3	57.1	73.7
	Bardiya	10	9	19	9	8	17	90.0	88.8	89.5
SIRSIYA	Kathkuniya	19	6	25	14	2	16	73.7	33.3	64.0
	Raniyapur	12	9	21	10	7	17	83.3	77.8	80.9
HUZOORPUR	Basantpur	13	8	21	13	6	19	100.0	75.0	90.5
	Huzoorpur	11	10	21	11	7	18	100.0	70.0	85.7
CHITTORA	Samsa	9	17	26	9	11	20	100.0	64.7	76.9
	Sagra	16	11	27	15	9	24	93.8	81.8	88.9
JARWAL	Harchanda	16	7	23	15	4	19	93.8	57.1	82.6
	Barholi	13	7	20	10	6	16	76.9	85.7	42.8 80.0
TOTAL		131	91	222	116	64	180	88.5	70.3	81.1

enrolment rates of boys and girls were found to be very significant in the two villages of block Huzoorpur, village Kathkuniya of block Sirsiya, village Samsa of block Chittora and village Marchanda of block Jarwal. The enrolment rates for boys in these villages were significantly higher than for girls. In village Barholi of block Jarwal, however, the enrolment rate for girls were higher than the boys.

In Table 2 we have shown the caste-wise enrolment rates in the total of 100 families of 10 villages of the district. It shows that the enrolment rate is the highest among the children of the Backward Castes, followed by the children of the general castes, Muslims and the Scheduled Castes. The enrolment rate was lowest among children of the Scheduled Tribes. Further, the enrolment rates among boys of the backward and general castes was 100 per cent. Another significant aspect of the data was that the enrolment rates among girls belonging to the Backward Castes was higher than others; among the general castes and Muslims the rates were equal while among the Scheduled Castes the enrolment rates for girls were lowest.

Table 2 : CASTE-WISE AND SEX-WISE NUMBER OF CHILDREN IN SCHOOL GOING AGE, NUMBER AND PER CENT ENROLLED IN SCHOOLS IN THE TEN SELECTED VILLAGES

Caste	Children in Families			Children Enrolled in Schools		
	Boys	Girls	Total	Boys	Girls	Total
General	10	8	18	10(100.0)	6(75.0)	16(88.9)
Scheduled Castes	29	29	58	28(96.5)	19(65.5)	47(81.0)
Scheduled Tribes	43	31	74	34(79.1)	21(67.7)	55(74.3)
O.B.C.	12	7	19	12(100.0)	6(85.7)	18(94.7)
Muslims	37	16	53	32(86.5)	12(75.0)	44(83.0)
TOTAL	131	91	222	116(88.5)	64(70.3)	180(81.1)

Among the 100 households surveyed, 42 out of 222 children (18.9 per cent) in 6-11 years age group were not attending the schools. Among the girls, the non-enrolled were 29.7 per cent while among boys such children constituted 11.5 per cent. The reasons for non-enrolment of children belonging to different caste groups are given in Table 3.

The most important reason for non-enrolment of girls was their need in the household work (59.3 per cent) followed by the poor economic conditions of family (48.1 per cent); no lady teachers in school (40.7 per cent); need for the care of siblings (25.9 per cent); and, their help required in the

Table 3 : REASONS FOR NON-ENROLMENT OF CHILDREN OF DIFFERENT CASTE GROUPS IN THE TEN SELECTED VILLAGES OF THE DISTRICT

(Multiple Responses) N=42

Reasons for Non-Enrolment	Caste											
	General		S.C.		S.T.		O.B.C.		Muslims		Total	
	Boys (N=0)	Girls (N=2)	Boys (N=1)	Girls (N=10)	Boys (N=9)	Girls (N=10)	Boys (N=0)	Girls (N=1)	Boys (N=5)	Girls (N=4)	Boys (N=43) 16	Girls (N=67) 27
Long distance of School	-	-	-	-	-	2 (20.0)	-	-	-	2 (50.0)	-	4 (14.8)
Child lack interest	-	-	-	3 (30.0)	3 (33.3)	-	-	-	3 (60.0)	-	6 (40.0)	3 (11.1)
Poor Economic condition of family	-	-	1 (100.0)	4 (40.0)	5 (55.6)	6 (60.0)	-	-	4 (80.0)	3 (75.0)	10 (66.7)	13 (48.1)
Too early to send to School	-	-	-	1 (10.0)	-	-	-	-	-	-	-	1 (3.7)
Insincere teachers in School	-	-	1 (100.0)	1 (10.0)	-	-	-	-	-	-	1 (6.7)	1 (3.7)
Inconvenient School timings	-	1 (50.0)	-	-	3 (33.3)	1 (10.0)	-	-	1 (20.0)	-	4 (26.7)	2 (7.4)
Needed for family Occupation	-	-	-	2 (20.0)	5 (55.6)	4 (40.0)	-	-	4 (80.0)	-	9 (60.0)	6 (22.2)
Needed for Household Work	-	1 (50.0)	-	8 (80.0)	-	5 (50.0)	-	1 (100.0)	-	1 (25.0)	-	16 (59.3)
Needed for Care of Siblings	-	-	-	3 (30.0)	-	2 (20.0)	-	1 (100.0)	-	1 (25.0)	-	7 (25.9)
No lady teachers in School	-	-	-	3 (30.0)	-	5 (50.0)	-	1 (100.0)	-	2 (50.0)	-	11 (40.7)

family occupation (22.2 per cent). It seems that due to poor economic conditions the elders, male and female both, have to go out to work and earn and, therefore, the responsibility of doing the household work and looking after the infants and toddlers rests on the young school going age girls. It is, however, to be noted that a sizeable proportion of the respondents also felt inhibited in sending their daughters to school in the absence of lady teacher.

As far as the reasons for non-enrolment of boys is concerned it was found that again it is the poor economic condition of the family which discourages parents in sending boys to school. A majority of the respondents expressed their inability to send boys to school due to their poor economic conditions (66.7 per cent); and, boys were needed for the family occupation (60 per cent). They, therefore, would not like to lose direct or indirect earnings by sending them to school. It should also be noted that 40.0 per cent of boys and 11.1 per cent of girls lacks interest in studies.

The other reasons for non-enrolment of children include inconvenient school timing (26.7 per cent for boys, 7.4 per cent for girls); long distance of school (14.8 per cent for girls); and, insincere teachers in school (6.7 per cent for boys and 3.7 per cent for girls).

Regularity in Attendance

The respondents were asked whether those of their children who were enrolled in schools were regular in attending their school? The respondents reported that out of the 180 children (116 boys and 64 girls) enrolled in schools 119 (66.1 per cent) (81 boys and 38 girls) were regular. Thus, as compared to 69.8 per cent of the boys only 59.4 per cent of the enrolled girls were reported as regular in their schools.

From Table 4 we find that about 66 per cent of the total children enrolled (boys and girls both) were reported as regular, i.e. attending school for 21 days or more in a month. The proportion of regular girls was, however, lower. The highest proportion of the regular girls belong to the Scheduled Castes (84.2 per cent) followed by girls belonging to the Scheduled Tribes (61.9 per cent), Muslims (58.3 per cent) and Other Backward Castes (33.3 per cent). None of the girls belonging to the General Castes was reported as regular. On the contrary all the boys belonging to the General Castes followed by 85.3 per cent of the boys belonging to the Scheduled Tribes, 83.3 per cent to the Other Backward Castes, 59.4 per cent to Muslims and 46.4 per cent to the Scheduled Castes were reported as regular. The percentage of regular OBC boys and those belonging to the Scheduled Tribes was significantly higher than those of the girls of the same castes. A significantly lower percentage

of the Scheduled Castes boys were reported as regular as compared to girls of the same castes.

Table 4 : CASTE-WISE AND SEX-WISE DISTRIBUTION OF REGULAR AND IRREGULAR CHILDREN IN SCHOOL IN THE TEN SELECTED VILLAGES

Caste	Boys (N=116)		Girls (N=64)		Total (N=180)	
	Regular	Irre- gular	Regular	Irre- gular	Regular	Irregu- lar
General	10 (100.0)	-	-	6 (100.0)	10 (62.5)	6 (37.5)
Scheduled Castes	13 (46.4)	15 (53.6)	16 (84.2)	3 (15.8)	29 (61.7)	18 (38.3)
Scheduled Tribes	29 (85.3)	5 (14.7)	13 (61.9)	8 (38.1)	42 (64.4)	13 (23.6)
Other Backward Castes	10 (83.3)	2 (16.7)	2 (33.3)	4 (66.7)	12 (66.7)	6 (33.3)
Muslims	19 (59.4)	13 (40.6)	7 (58.3)	5 (41.7)	26 (59.1)	18 (40.9)
TOTAL	81 (69.8)	35 (30.2)	38 (59.4)	26 (40.6)	119 (66.1)	61 (33.9)

The respondents were further enquired about the number of days their children had attended the school during the last month. The details of the caste-wise responses are presented in Table 5.

Table 5 : CASTE AND NUMBER OF DAYS CHILDREN ATTENDED SCHOOL LAST MONTH IN TEN SELECTED VILLAGES

Caste	No. of days attended School									
	Boys					Girls				
	Upto 10	11-15	16-20	21+	Total	Upto 10	11-15	16-20	21+	Total
General	-	-	3	7	10	-	2	3	1	6
			(30.0)	(70.0)			(33.3)	(50.0)	(16.7)	
Scheduled Castes	-	5	14	9	28	1	-	2	16	19
		(17.9)	(50.0)	(32.1)		(5.3)		(10.5)	(84.2)	
Scheduled Tribes	-	-	7	27	34	1	1	6	13	21
			(20.6)	(79.4)		(4.8)	(4.8)	(28.6)	(61.9)	
Other Backward Castes	-	-	5	7	12	-	-	4	2	6
			(41.7)	(58.3)				(66.7)	(33.3)	
Muslims	-	6	11	15	32	-	-	7	5	12
		(18.8)	(34.1)	(46.8)				(58.3)	(41.7)	
TOTAL	-	11	40	65	116	2	3	22	37	64
		(9.5)	(34.5)	(56.0)		(3.1)	(4.7)	(34.4)	(57.8)	

Among the boys of the General Castes 30 per cent had attended the school for 16-20 days while among the Scheduled Tribes 20.6 per cent and among the Other Backward Castes 41.7 per cent had attended for the same number of days during the last month. Among the Scheduled Castes 67.9 per cent and among Muslims 53.2 per cent boys had reportedly attended

school for 11 to 20 days during the last month. Thus, during the last month 44 per cent of boys had attended the school between 11 and 20 days.

Among the girls belonging to the General Castes 83.3 per cent had attended school for 11-20 days during the last month while 66.7 per cent of girls belonging to Muslims and 58.3 per cent to the Other Backward Castes attended school between 16-20 days during the last month. Among the Scheduled Castes girls 10.5 per cent attended for 16-20 days and 5.3 per cent for only upto 10 days. Among the girls of the Scheduled Tribes 28.6 per cent attended between 16-20 days and 4.8 per cent each for 11-15 days and upto 10 days only. Thus, during the last month 42.2 per cent of girls had attended school upto 20 days.

A further question in relation to the irregular students was asked to explore about their activities during their absence from school. The question was 'what do they do if they don't attend their school?' The analysis of the data has been done for irregular boys and girls separately and on caste basis. The data is presented in Table 6.

The activities of irregular girls during their absence from school included : domestic work (53.9 per cent); care of sibling (19.2 per cent); agriculture related work (19.2 per cent) and engagement in remunerative work (7.7 per cent).

Table 6 : CASTE-WISE DISTRIBUTION OF CHILDREN AND THEIR ACTIVITIES WHEN THEY DON'T ATTEND SCHOOL

Activities	Caste					Total
	General	S.C.	S.T.	O.B.C.	Muslims	
<u>Boys</u>						
Domestic Work	-	1 (6.7)	1 (20.0)	-	3 (23.1)	5 (14.3)
Agriculture Related work	-	3 (20.0)	3 (60.0)	2 (100.0)	2 (15.4)	10 (28.4)
Engagement in Remunerative Work	-	-	-	-	-	-
Does Nothing, Just play	-	11 (73.3)	1 (20.0)	-	8 (61.5)	20 (57.1)
TOTAL	-	15	5	2	13	35
<u>Girls</u>						
Domestic Work	3 (50.0)	1 (33.3)	6 (75.0)	1 (25.0)	3 (60.00)	14 (53.9)
Care of Sibling	1 (16.7)	1 (33.3)	-	3 (75.0)	-	5 (19.2)
Agriculture Related work	-	1 (33.3)	2 (25.0)	-	2 (40.00)	5 (19.2)
Engagement in Re- munrative Work	2 (33.3)	-	-	-	-	2 (7.7)
TOTAL	6	3	8	4	5	26

Over half of the irregular boys (57.1 per cent) does nothing, just waste their time in playing during their absence from school, while 28.6 per cent remain engaged in agriculture related activities and 14.3 per cent in domestic work.

Drop-Outs

After enrolment and regularity in attendance in school we probed the respondents about the children who had left the school without completing their studies. The data is presented in Table 7.

Table 7 : SEX-WISE DISTRIBUTION OF CHILDREN WHO DROPPED OUT AND WHO WERE NEVER ENROLLED IN SCHOOL IN THE TEN SELECTED VILLAGES

Sex	No. of Children Dropped-Out	No. of Children Never Enrolled	Total Children Not Enrolled at Present
Boys	4 (26.7)	11 (73.3)	15
Girls	19 (70.4)	8 (29.6)	27
TOTAL	23 (54.8)	19 (45.2)	42

Out of a total of 42 children in selected 100 households who were at present not in schools 54.8 per cent had joined a school earlier but left it without completing their studies.

Table 8 : CASTE-WISE AND CLASS-WISE DISTRIBUTION OF CHILDREN WHO DROPPED-OUT OF SCHOOL IN TEN SELECTED VILLAGES

Caste	Class in which Dropped					Total
	I	II	III	IV	V	
<u>Boys</u>						
General	-	-	-	-	-	-
Scheduled Castes	-	-	-	-	-	-
Scheduled Tribes	2 (100.0)	-	-	-	-	2
O.B.C.	-	-	-	-	-	-
Muslims	-	-	-	1 (50.0)	1 (50.0)	2
Total	2 (50.0)	-	-	1 (25.0)	1 (25.0)	4
<u>Girls</u>						
General	-	-	-	-	1 (100.0)	1
Scheduled Castes	-	2 (28.6)	3 (42.9)	1 (14.3)	1 (14.3)	7
Scheduled Tribes	-	1 (14.3)	4 (57.1)	1 (14.3)	1 (14.3)	7
O.B.C.	-	-	1 (100.0)	-	-	1
Muslims	-	-	1 (33.3)	2 (66.7)	-	3
Total	-	3 (15.8)	9 (47.4)	4 (21.0)	3 (15.8)	19
<u>Total Children</u>						
General	-	-	-	-	1 (100.0)	1
Scheduled Castes	-	2 (28.6)	3 (42.9)	1 (14.3)	1 (14.3)	7
Scheduled Tribes	2 (22.2)	1 (11.1)	4 (44.4)	1 (11.1)	1 (11.1)	9
O.B.C.	-	-	1 (100.0)	-	-	1
Muslims	-	-	1 (20.0)	3 (60.0)	1 (20.0)	5
TOTAL	2 (8.7)	3 (13.0)	9 (39.1)	5 (21.7)	4 (17.4)	23

The remaining 45.2 per cent children had never joined a school. In the sample households, the percentage of drop-outs among girls (70.4 per cent) was significantly higher than among boys (26.7 per cent). In Table 8 we present data on caste-wise and class-wise distribution of drop-outs among boys and girls.

We find that the incidence of drop-out increase from Class I to Class III and then decline from Class IV to Class V.

The data shows that out of four cases of drop-out among boys two had dropped in Class I itself while one each had dropped in Classes IV and V. A higher percentage of girls (47.4 per cent) had left their studies in Class III while 21 per cent left in Class IV and 15.8 per cent in Class V.

A further analysis of data indicate that two boys of the Scheduled Tribes had dropped in Class I itself while out of the two Muslim boys one each had dropped in Classes IV and V.

Among the girls, only one case of drop out belonging to the General Castes was reported. The girl had dropped out in the last year of her schooling. Among the Scheduled Castes drop-out girls 42.9 per cent had left their studies in Class III, 28.6 per cent in Class II and 14.3 per cent each in Classes IV and V. Among the drop-out girls belonging to the Scheduled Tribes 57.1 per cent had left their studies in Class III and 14.3 per cent each in Classes II, IV and V.

The only drop-out girl from Other Backward Castes left her studies in Class III while two-thirds of the drop-out Muslim girls had left the school in Class IV and one-third in Class III.

The reasons, as explained by the respondents, for leaving the studies incomplete by the children in their families are given in Tables 9 and 10.

Table 9 : CASTE-WISE DISTRIBUTION OF REASONS FOR DROP-OUT AMONG BOYS.

(Multiple Responses)

Reasons	Caste					Total (N=4)
	Gen. (N=0)	S.C. (N=0)	S.T. (N=2)	O.B.C. (N=0)	Muslims (N=2)	
Inability to bear School expenses	-	-	2 (100.0)	-	2 (100.0)	4 (100.0)
Earning to improve fam- ily's economic condition	-	-	-	-	1 (50.0)	1 (25.0)
No utility of school education	-	-	-	-	1 (50.0)	1 (25.0)
Illness	-	-	2 (100.0)	-	1 (50.0)	3 (75.0)
Harsh behaviour of Teacher	-	-	-	-	1 (50.0)	1 (25.0)
Irregular/Uncommitted Teacher	-	-	2 (100.0)	-	-	2 (50.0)
Wastage of time - no proper teaching in school	-	-	2 (100.0)	-	-	2 (50.0)

A total of 4 boys belonging to the families of the respondents had dropped-out from schools. Among them 2 each belong to the Scheduled Tribes and Muslims.

The multiple reasons for drop-out reflect the poor economic conditions of the families as all the respondents expressed their inability to bear school related expenses. Alongwith poor economic conditions other reasons which also contributed to early withdrawal of children from school included : illness (75 per cent); and, boys were engaged in gainful employment to improve the family's economic conditions (25 per cent). There were also some education and school related reasons which made the children leave their studies. They included 'No utility of School Education' (25 per cent), 'Harsh behaviour of teacher' (25 per cent), 'Irregular uncommitted teachers' (50 per cent) and 'no proper teaching in school' (50 per cent). In Table 10 we present the reasons for leaving the studies incomplete by girls belonging to the families of respondents.

Among the 19 girl drop-outs one each belonged to the General Caste and Other Backward Castes, 7 each to the Scheduled Castes and Scheduled Tribes and 3 to the Muslims.

Like the reasons given for leaving the studies incomplete by boys the reasons for dropping-out of school by girls indicate economic compulsions as a major cause. The reasons for dropping-out of school by girls, as mentioned by

Table 10 : CASTE-WISE DISTRIBUTION OF REASONS FOR DROP-OUT AMONG GIRLS.

(Multiple Responses)

Reasons	Caste					Total (N=19)
	Gen. (N=1)	S.C. (N=7)	S.T. (N=7)	OBC (N=1)	Muslims (N=3)	
Inability to bear School expenses	1 (100.0)	7 (100.0)	7 (100.0)	1 (100.0)	2 (66.7)	18 (94.7)
Domestic Work	1 (100.0)	6 (85.7)	7 (100.0)	1 (100.0)	2 (66.7)	17 (89.5)
Looking after Siblings	-	4 (57.1)	6 (85.7)	-	1 (33.3)	11 (57.9)
No lady teachers in School	-	3 (42.9)	5 (71.4)	1 (100.0)	2 (66.7)	11 (57.9)
No Utility of School Education	-	2 (28.6)	3 (42.9)	-	-	5 (26.3)
Illness	-	2 (28.6)	1 (14.3)	-	-	3 (15.8)
Inconvenient School Timing	-	2 (28.6)	-	-	-	2 (10.5)
Teachers indifferent at- titude towards students	-	2 (28.6)	4 (57.1)	-	-	6 (31.6)
Irregular/Uncommitted Teacher	1 (100.0)	-	-	1 (100.0)	1 (33.3)	3 (15.8)

almost all the respondents were 'Inability to bear school expenses' (94.7 per cent), 'Domestic/Household work' (89.5 per cent) and 'Looking-after siblings' (57.9 per cent). These reasons indicate poor economic condition of the

households, irrespective of their caste or religious background. The elder ladies in these households go out of their houses to work and in their absence the responsibility of the routine household work becomes that of the young school-going age girls.

The other important reasons which also contributed to drop-out of girls were school related. They included : 'No lady teachers in School' (57.9 per cent); 'Teachers indifferent attitude towards children' (34.6 per cent); 'No utility of school education' (26.3 per cent); and, 'irregular/uncommitted teachers' (15.8 per cent).

As stated earlier a total of 42 children (15 boys and 27 girls) were not enrolled in schools. They belong to 31 of the 100 families selected for interview of their heads. All the respondents replied positively when they were asked whether they 'would like to send their non-school going children to school and see that he/she completes studies?'

The next question that was asked related to the conditions under which it would be possible for them to (a) enrol their non-school going children; (b) see that their children attend their school regularly; and (c) see that the children complete their school education. The conditions are presented in Table II.

Table 11 : RESPONDENTS' CONDITIONS UNDER WHICH EDUCATION OF THEIR CHILDREN WOULD BE POSSIBLE

(Multiple Responses)

Conditions	For Enrolment (N=31)	Regularity in Attend- ance (N=31)	Completing Education (N=31)
School at convenient distance	-	1 (3.2)	1 (3.2)
Free supply of books, stationery & uniform and stipend to children of poor families	27 (87.1)	21 (67.7)	5 (16.1)
Adequate number of dedicated & regular Teachers with good manners	8 (25.8)	3 (9.7)	7 (22.5)
School must have some lady Teachers	6 (19.3)	2 (6.5)	4 (12.9)
Education must have some practical utility/technical education and Home Science for girls	3 (9.7)	5 (16.1)	13 (42.0)
School timing & holiday pattern should match the routine life in village	3 (9.7)	3 (9.7)	3 (9.7)
Introduce play-way method of teaching in early classes/teaching through recreational activities	-	1 (3.2)	-
Separate School for girls	1 (3.2)	2 (6.5)	3 (9.7)
Facility of learning Urdu/Availability of Urdu Teachers	2 (6.5)	2 (6.5)	2 (6.5)

The significant conditions mentioned by the respondents for the enrolment of their non-school going children were :

(i) Free supply of books, stationery and uniform and stipend

to all children belonging to the poor families (87.1 per cent); (ii) adequate number of regular and dedicated teachers with good manners (25.8 per cent); (iii) School must have some lady teachers (19.3 per cent); (iv) Education must have practical utility/technical education/Home Science for girls (9.7 per cent); and (v) School time and holiday pattern must match routine life in the village (9.7 per cent).

Among the major conditions expressed by the respondents one related to their weak economic condition for which they demanded free supply of learning material as well as uniform for their school going children; three conditions related to the school, i.e. regular and dedicated teachers, school must have some lady teachers and school time and holiday pattern must coincide with routine life in the village. The last condition related to the policy with regard to primary education, i.e. education should have practical utility for which technical education and home science for girls was suggested even in primary classes.

As for maintaining regularity in attendance the major conditions expressed by the respondents included : (i) free supply of learning material, uniform and payment of stipend to children of poor families (67.7 per cent); (ii) education must have practical utility/technical education/subject of home science for girls (16.1 per cent); (iii) adequate number of regular and dedicated teachers with good manners (9.7 per cent); and (iv) School time and holiday pattern should match routine life in the village (9.7 per cent).

The most important condition that may make completion of studies possible for the non-school going children was that the education imparted must have some practical utility/technical education/home science, for girls. This condition was emphasized by 42 per cent of respondents followed by 22.5 per cent saying that the teachers in the school must be adequate in number, regular and dedicated. The other important conditions included : free supply of study material, uniform and payment of stipend (16.1 per cent); school must have some lady teachers (12.9 per cent); school timing and holiday pattern should match the routine life in village and separate school for girls (9.7 per cent each).

The next question put to the respondent was that 'Is any of your school going child/girl getting any assistance from school?' Out of the 180 children enrolled in school 78.3 per cent were reportedly getting some assistance while 21.7 per cent were not because they were enrolled in private schools. Of the 141 children enrolled in Government Junior Basic Schools 134 (95 per cent) were getting 3 kgs. rice per month. The remaining 7 children (5.0 per cent) were not getting rice as they did not have 80 per cent attendance in their school.

Another assistance that 48.9 per cent of the total children enrolled were getting was the stipend. All children belonging to the the Scheduled Caste and Tribes and 9.1 per cent of the Muslim children enrolled in Government schools were getting the stipend @ Rs.12 per month. The

caste-wise distribution of children getting either stipend or rice or both is presented in Table 12.

Table 12 : CASTE-WISE DISTRIBUTION OF SCHOOL GOING CHILDREN GETTING ASSISTANCE FROM THEIR SCHOOL IN THE TEN SELECTED VILLAGES

(Multiple Responses)

Type of Assistance	Caste					Total
	Gen.	S.C.	S.T.	O.B.C.	Muslims	
Stipend (Rs. 12 p.m.)	—	47	37	—	4	88 (48.9)
3 Kgs. Rice p.m.	9	40	37	16	32	134 (78.3)
None (Studying in Private Schools)	7	—	18	2	12	39 (21.7)

Stress on Education of Son/Daughter

The respondents were enquired about their attitude towards the schooling of their children by asking 'on whose schooling you put more stress?' The options to this question were "on daughters' schooling/sons'/both."

A larger percentage of the respondents (53.0 per cent) stressed on the schooling of their sons alone while 27 per cent laid equal stress on the schooling of both son and daughter and 20.0 per cent of the interviewees laid greater

stress on the schooling of their daughters. The caste-wise distribution of responses are presented in Table 13.

Table 13 : CASTE-WISE DISTRIBUTION OF RESPONSES STRESSING SCHOOLING OF CHILDREN

Caste	Stress on the Schooling of			
	Daughters	Sons	Both	Total
General	2 (22.2)	4 (44.5)	3 (33.3)	9
Scheduled Castes	7 (30.4)	10 (43.5)	6 (26.1)	23
Scheduled Tribes	7 (20.6)	19 (55.9)	8 (23.5)	34
Other Backward Castes	2 (22.2)	4 (44.5)	3 (33.3)	9
Muslims	2 (8.0)	16 (64.0)	7 (28.0)	25
TOTAL	20 (20.0)	53 (53.0)	27 (27.0)	100

The caste-wise distribution of responses indicate that 64 per cent of the Muslim, 55.9 per cent of the Scheduled Tribe, 44.5 per cent each of the OBC and General Castes and 43.5 per cent of the Scheduled Castes put greater stress on the education of their sons alone. Those who stressed schooling of their sons and daughters equally included 33.3 per cent each of the OBC and General Castes, 28 per cent

Muslims, 26.1 per cent of the Scheduled Castes and 23.5 per cent of the Scheduled Tribes. Those who stressed on education of daughters included 30.4 per cent of the Scheduled Castes, 22.2 per cent each of the OBC and general castes, 20.6 per cent of the Scheduled Tribes and only 8 per cent of the Muslim respondents.

As mentioned earlier 80 per cent of the respondents had stressed the schooling of either their sons alone or sons and daughters both. We enquired about the reasons for stress on schooling of sons. In Table 14 we present the same.

Table 14 : CASTE-WISE DISTRIBUTION OF RESPONDENTS AND THEIR REASONS FOR STRESSING SCHOOLING OF THEIR SONS

(Multiple Responses)

Reasons	Caste					Total (N=80)
	Gen. (N=7)	S.C. (N=16)	S.T. (N=27)	OBC (N=7)	Muslims (N=23)	
He is to earn his bread	7 (100.0)	15 (93.8)	25 (92.6)	6 (85.7)	20 (86.9)	73 (91.3)
He has to add to Family's Income	5 (71.4)	11 (68.8)	24 (88.9)	7 (100.0)	17 (73.9)	64 (80.0)
He has to maintain parents in old age	3 (42.9)	5 (31.3)	11 (40.7)	1 (14.3)	9 (39.1)	29 (36.3)
His Education enhances status of the family	6 (85.7)	13 (81.3)	20 (74.1)	4 (57.1)	15 (65.2)	58 (72.5)
Community, gives prime importance to Sons' Education	-	7 (43.8)	6 (22.2)	3 (42.9)	7 (30.4)	23 (28.6)
No daughter	3 (42.9)	7 (43.8)	16 (59.3)	4 (57.1)	13 (52.2)	43 (53.6)

The stress on schooling of sons was due to the fact that they were considered bread earners for themselves (91.3 per cent) as well as for the family (80 per cent) while 72.5 per cent of the respondents said that a son's education enhances the status of the family. A significant percentage of the respondents stressed the education of their sons (53.6 per cent) as they had no daughter. The other reasons for stressing the education of sons was : he maintains his parents in their old age (36.3 per cent) and the community gives prime importance to a sons education (28.6 per cent).

The caste-wise differences in the stress for son's schooling indicate that a higher percentage of the respondents belonging to the general, Scheduled Castes, Scheduled Tribes and Muslim respondents stress their sons' schooling as he had to earn his bread while a higher percentage of the OBC respondents said that a son has to add to the family's income.

Further, 53 per cent of the respondents had stressed on schooling of sons only. They were, therefore, asked about the reasons for not stressing on schooling of their daughters as well. In Table 15 we present their multiple responses in this regard. It was found that a large percentage (81.1 per cent) of the respondents stressed on the education of their sons as they had no daughters while 17 per cent of the respondents felt that marriage is the 'be-all' and 'end-all' in a daughters life while about 15 per cent felt that a

daughter depends on her spouse for livelihood and about 11 per cent of the respondents also felt that the daughters education does not enhance the status of the family.

Table 15 : CASTE-WISE DISTRIBUTION OF RESPONDENT AND THEIR REASONS FOR NOT STRESSING ON SCHOOLING OF THEIR DAUGHTERS

(Multiple Responses)

Reasons	Caste					Total (M=53)
	Gen. (N=4)	SC (N=10)	ST (N=19)	OBC (N=4)	Muslim (N=16)	
Marriage is the 'be-all' & 'end-all' in a daughter's life.	1 (25.0)	3 (30.0)	3 (15.8)	-	2 (12.5)	9 (17.0)
Daughter depends on her spouse for livelihood	1 (25.0)	2 (20.0)	3 (15.8)	-	2 (12.5)	8 (15.1)
Difficult to digest content of education	-	1 (10.0)	2 (10.5)	-	-	3 (5.7)
Daughter's education does not enhance status of family	1 (25.0)	3 (30.0)	1 (5.3)	-	1 (6.3)	6 (11.3)
A suitable match for educated daughter is problematic	-	-	1 (5.3)	-	-	1 (1.9)
No Daughter	3 (75.0)	7 (70.0)	16 (84.2)	4 (100.0)	13 (81.3)	43 (81.1)

One-fifth (20 per cent) of the respondents stressed the schooling of only daughters while 27 per cent maintained that they laid equal stress on the education of sons and daughters

both. Thus, 47 per cent of the sample had stressed on the schooling of daughters. In Table 16 we present the caste-wise distribution of respondents and their reasons for giving importance to daughters education.

The Table 16 shows that 97.9 per cent of the respondents felt that education makes girls self-reliant and confident; 76.6 per cent felt educating girls will ensure education for future generations; 74.5 per cent felt that education of girls increases their employment potentials; 34 per cent said it prepares them for decision making in all walks of life, 31.9 per cent each felt that lesser dowry is required for educated girls and that they become conscious of their legal rights in society. About one-fifth (21.3 per cent) of the respondents also felt that an educated girl can get a higher bride price/mehar while 10.6 per cent each felt that education of girls can improve health status of the family (such as reduction of family size) and generate health consciousness. However, a major section of the respondents stressed on the education of their daughters (40.4 per cent) since they had no sons.

Caste-wise, all the respondents belonging to the general caste, Scheduled Tribes, Other Backward Castes and Muslims and 92.3 per cent of the Scheduled Castes maintained that educated girls remain self-reliant and confident; 80 per cent each of the General Castes and OBC, about 78 per cent of Muslims, 77 per cent of Scheduled castes and 67 per cent of Scheduled Tribes felt it

Table 16 : CASTE-WISE DISTRIBUTION OF RESPONDENTS AND THEIR REASONS FOR IMPORTANCE TO DAUGHTER'S EDUCATION

(Multiple Responses)

Reasons	Caste					Total (N=47)
	Gen. (N=5)	SC (N=13)	ST (N=15)	OBC (N=5)	Muslims (N=9)	
Educated girls remain self-reliant and confident	5 (100.0)	12 (92.3)	15 (100.0)	5 (100.0)	9 (100.0)	46 (97.9)
Increases employment opportunities	4 (80.0)	10 (76.9)	10 (66.7)	4 (80.0)	7 (77.8)	35 (74.5)
Educated daughter can get higher bride price/Mehar	-	5 (38.5)	-	1 (20.0)	4 (44.4)	10 (21.3)
Lesser amount of dowry for educated girl	2 (40.0)	5 (38.5)	4 (26.7)	1 (20.0)	3 (33.3)	15 (31.9)
Ensures education for further generations	3 (60.0)	9 (69.2)	12 (80.0)	5 (100.0)	7 (77.8)	36 (76.6)
Education of girl can improve health status of family	1 (20.0)	1 (7.7)	1 (6.7)	-	2 (22.2)	5 (10.6)
Education makes girls conscious of their legal rights in the society	-	2 (15.4)	6 (40.0)	3 (60.0)	4 (44.4)	15 (31.9)
It prepares them for decision making in all walks of life	-	7 (53.8)	1 (6.7)	2 (40.0)	6 (66.7)	16 (34.0)
It brings health consciousness	-	1 (7.7)	1 (6.7)	-	3 (33.3)	5 (10.6)
Education can hike age of marriage	-	2 (15.4)	1 (6.7)	-	1 (11.1)	4 (8.5)
No Son	2 (40.0)	7 (53.8)	6 (40.0)	2 (40.0)	2 (22.2)	19 (40.4)

increases their employment prospects. All the respondents belonging to the Backward Castes, 80 per cent to the Scheduled Tribes, 78 per cent to Muslim, 69 per cent to the Scheduled Castes and 60 per cent to the General Castes said that an educated girl ensures education for future generations. Those who felt education makes girls conscious of their legal rights included 60 per cent of the respondents belonging to the Other Backward Castes, 44.4 per cent to Muslims and 40 per cent to the Scheduled Tribes. Two-thirds (66.7 per cent) of the Muslims, 53.2 per cent of the Scheduled Castes and 40 per cent of the Other Backward Castes felt education prepares them for decision making in all walks of life.

Desire for Change in Present Education System

The respondents were asked whether they wanted any change to be brought about in the present education system of the school. Three-fourths (75 per cent) of them replied in 'yes'. The highest proportion of them belonged to the Muslims (84.0 per cent) followed by those belonging to General Castes (77.8 per cent), Scheduled Tribes (76.5 per cent), Other Backward Castes (66.7 per cent) and Scheduled Castes (65.2 per cent) (Table 17).

Those desiring a change in the present education system were probed further and asked to specify the changes they

Table 17 : CASTE-WISE DISTRIBUTION OF RESPONDENTS DESIRING
CHANGE IN THE PRESENT EDUCATION SYSTEM

Caste	Desire change		
	Yes	No	Total
General	7(77.8)	2(22.2)	9
Scheduled Castes	15(65.2)	8(34.8)	23
Scheduled Tribes	26(76.5)	8(23.5)	34
Other Backward Castes	6(66.7)	3(33.3)	9
Muslims	21(84.0)	4(16.0)	25
TOTAL	75(75.0)	25(25.0)	100

desired. Their multiple responses are presented in Table 18. The Table shows that 44 per cent of the respondents wanted the education to be vocational and technical, 20 per cent wanted it to have practical utility which helps them in their occupations, 14.6 per cent wanted education to be imparted through recreation and 12 per cent wanted it to have some mechanism of immediate economic returns; 9.3 per cent wanted emphasis on practical education than only through books.

Table 18 : CASTE-WISE DISTRIBUTION OF RESPONDENTS DESIRING DIFFERENT TYPES OF CHANGES IN THE PRESENT EDUCATION SYSTEM

Type of Change Desired	Caste					
	Gen. (N=7)	SC (N=15)	ST (N=26)	DBC (N=6)	Muslims (N=21)	Total (N=75)
Education must have practical utility	3 (42.8)	2 (13.3)	6 (23.0)	-	4 (19.0)	15 (20.0)
Emphasis on practical than only book education	1 (14.2)	2 (13.3)	2 (7.7)	1 (16.7)	1 (4.8)	7 (9.3)
Education through recreation and Play	3 (42.8)	2 (13.3)	4 (15.3)	1 (16.7)	1 (4.8)	11 (14.6)
Vocational and Technical Education	-	9 (60.0)	14 (53.8)	4 (66.7)	6 (28.5)	33 (44.0)
Education system should have some immediate economic returns	-	-	-	-	9 (42.8)	9 (12.0)

Thus, it seems a majority of the respondents desiring change in the present education system had in their mind the existing system of 'education through books' is of little use and, therefore, most of their replies centered around the idea that it should be practical in nature and have utility in the occupations of their children. It seems they were seriously concerned about their poor economic conditions and, therefore, wanted immediate returns from the education ignoring the fact that education upto only primary level has very little scope for it.

Caste-wise analysis of responses shows that a larger percentage of the General Castes (42.8 per cent) wanted education to have practical utility and that it should be imparted through recreation and play. A larger percentage of the Scheduled Castes (60 per cent), Scheduled Tribes (53.8 per cent) and Other Backward Castes (66.7 per cent) wanted education to be technical and vocational while a larger percentage of Muslims (42.8 per cent) wanted immediate economic returns from education.

A question related to the earlier one was 'do you want any change to be brought about in the present curriculum?' A total of 24 per cent of the respondents replied in affirmative. Caste-wise, they included 22 per cent of the General Castes; 17 per cent of the Scheduled Castes; 26 per cent of the Scheduled Tribes, 22 per cent of the Other Backward Castes; and, 28 per cent of the Muslims.

They were then asked to specify the changes that they wanted in the curriculum. Most of them suggested more than one change. As Table 19 shows 58.3 per cent wanted their children to know about new machines, seeds, fertilizers and pesticides for agriculture. 33.3 per cent wanted inclusion of chapters on festivals of different communities and states, 29.1 per cent wanted inclusion of chapters on 'Nationalism and Heroes of the freedom movement', 25 per cent each felt that general knowledge/new scientific inventions and knowledge of places of pilgrimage of different religions

would help; 20.8 per cent each felt that chapters on health care programmes and teaching of Urdu would be useful while 16.6 per cent felt chapters on administrative functioning at different levels should be included.

Table 19 : CASTE-WISE DISTRIBUTION OF RESPONDENTS DESIRING CHANGES IN THE PRESENT CURRICULUM

(Multiple Responses)

Curriculum should include topics related to	Caste					
	Gen. (N=2)	SC (N=4)	ST (N=9)	OBC (N=2)	Muslims (N=7)	Total (N=24)
Nationalism & Heroes of Freedom Movement	1 (50.0)	1 (25.0)	1 (11.1)	1 (50.0)	3 (42.8)	7 (29.1)
Knowledge about new machines seeds, fertilizers & pesticides for agriculture	2 (100.0)	1 (25.0)	4 (44.4)	2 (100.0)	5 (71.4)	14 (58.3)
Administrative Functioning at different levels	1 (50.0)	-	1 (11.1)	-	2 (28.5)	4 (16.6)
General knowledge/New Scientific Inventions	1 (50.0)	1 (25.0)	2 (22.2)	-	2 (28.5)	6 (25.0)
Health Care programmes	1 (50.0)	1 (25.0)	1 (11.1)	1 (50.0)	1 (14.2)	5 (20.8)
Teaching of Urdu	-	-	-	-	5 (71.4)	5 (20.8)
Places of pilgrimage of different religions	-	2 (50.0)	1 (11.1)	1 (50.0)	2 (28.5)	6 (25.0)
Festivals of different Communities and States	-	1 (25.0)	5 (55.5)	-	2 (28.5)	8 (33.3)

The caste-wise variations in the responses suggesting modifications in the curriculum by including topics/subjects in the courses of studies indicate that the respondents belonging to the General Castes and OBC suggested chapters imparting knowledge about new seeds, machines, fertilizers and pesticides. Similar changes were suggested by 71.4 per cent of Muslims, 44.4 per cent of Scheduled Tribes and 25 per cent of the Scheduled Castes. Those suggesting chapters on festivals of different communities and states included 55.5 per cent of the Scheduled Tribes, 28.5 per cent of Muslims and 25 per cent of the Scheduled Castes. Those who wanted chapters on nationalism and heroes of freedom movement included 50 per cent each of the respondents of general castes and Other Backward Castes, 42.8 per cent of Muslims and 25 per cent of the Scheduled Castes. Among those who suggested chapters on places of pilgrimage of different religions were 50 per cent each of the Scheduled Castes and OBC and 28.5 per cent of Muslims. Among those who desired teaching about general knowledge/new scientific inventions were 50 per cent of the General Castes, 28.5 per cent of Muslims, 25 per cent of Scheduled Castes and 22.2 per cent of Scheduled Tribes. Those suggesting teaching about health care programmes included 50 per cent each of the General Castes and OBC and 25 per cent of Scheduled Castes. Nearly three-fourths (71.4 per cent) of Muslim respondents wanted their children should also be taught Urdu. Among those who wanted their children should also be taught about administrative functioning at different levels included 50

per cent of the respondents from the General Castes, 28.5 per cent of Muslims, 11.1 per cent of the Scheduled Tribes.

Desire for Social Support for Girls' Education

The respondents were asked 'do you want any change to be brought about in the society which will encourage the girls to go for education?' The purpose behind this question was to find whether : (a) the respondents were in favour of girls' education and they want a social movement for spreading education among girls without which girls in a large number may not be able to get an opportunity for educational and social advancement; and (b) they feel that the present socio-cultural environment is not encouraging the girls to go in for education. The Table 20 presents their responses.

Table 20 : DISTRIBUTION OF RESPONDENTS DESIRING CHANGE IN SOCIETY IN FAVOUR OF GIRLS EDUCATION

Caste	Desire change		
	Yes	No	Total
General	5(55.6)	4(44.4)	9
Scheduled Castes	12(52.2)	11(47.8)	23
Scheduled Tribes	18(52.9)	16(47.1)	34
Other Backward Castes	5(55.6)	4(44.4)	9
Muslims	13(52.0)	12(48.0)	25
TOTAL	53(53.0)	47(47.0)	100

We find that 53 per cent of the respondents expressed their desire for such a change in the society. Caste-wise, 55.6 per cent each of the General Castes and Other Backward Castes, 52.9 per cent of the Scheduled Tribes, 52.2 per cent of the Scheduled Castes and 52 per cent of the Muslims expressed their desire for a change in the society in favour of girls' education. Those who thought that changes be brought about in the society so that girls are encouraged to go in for education were asked to specify the changes they would prefer. The Table 21 presents their suggestions in this regard.

Table 21 : CASTE-WISE DISTRIBUTION OF RESPONDENTS DESIRING DIFFERENT TYPES OF CHANGES IN THE SOCIETY IN FAVOUR OF GIRLS EDUCATION

(Multiple Responses)

Type of Changes Desired	Caste					Total (N=53)
	Gen. (N=5)	SC (N=12)	ST (N=18)	ORC (N=5)	Muslims (N=13)	
Change in socio-cultural environment in favour of girls and their education through mass movement involving important persons of all communities	4 (80.0)	3 (25.0)	10 (55.6)	2 (40.0)	3 (23.1)	22 (41.5)
Equal status to Boys and Girls will help them get equal opportunities in the society	2 (40.0)	5 (41.7)	8 (44.4)	4 (80.0)	5 (38.5)	24 (45.3)
Practices such as Purdah and early marriage should be discouraged so that Girls get an opportunity to go for education	3 (60.0)	5 (41.7)	10 (55.6)	2 (40.0)	11 (84.6)	31 (58.5)
People have to be convinced that educated girls have many advantages; will get a better spouse/may study further and be able to get a respectable job/can look-after the family in a better way	2 (40.0)	10 (83.3)	8 (44.4)	4 (80.0)	6 (46.1)	30 (56.6)

In the multiple responses 58.5 per cent of the respondents thought that the Purdah system and child-marriages discouraged the girls to go to school or complete their primary education. They were of the view that most of the parents do not like to send even their 7-8 year old girls to school. Their stand becomes even more rigid if the school is located outside their village. A sizeable section of the people also do not like sending their girls to a co-educational school. Those holding such views included 84.6 per cent of Muslims, 60 per cent of the General Castes, 55.6 per cent of the Scheduled Tribes, 41.7 per cent of the Scheduled Castes and 40 per cent of the Backward Castes.

Over half (56.6 per cent) of the respondents also felt that people have to be convinced that educated girls have many advantages such as, they may get a better spouse; may study further and be able to get a respectable job; can look-after their family in a better way. Among the respondents 83.3 per cent of the scheduled castes, 80 per cent of the Other Backward Castes, 46.1 per cent of the Muslims, 44.4 per cent of the Scheduled Tribes and 40 per cent of the General Castes believed that the above measure would help in improving educational status of girls.

About 45 per cent of the respondents desiring a change to be brought about in the society in favour of girls education suggested that both the boys as well as girls must

get equal status in their families. This will help them in getting equal opportunities. Thus, the people have to be convinced that their daughters are in no way inferior to their sons and both need equal attention. Caste-wise, 80 per cent of the Other Backward Castes, 44.4 per cent of the scheduled tribes, 41.7 per cent of the Scheduled Castes, 40 per cent of the General Castes and 38.5 per cent of the Muslims held the this view.

Lastly, 41.5 per cent of the respondents felt that there was a need for a mass movement in support of education for girls. They thought the existing socio-cultural environment was not sufficiently in favour of girls' education due to certain prevailing prejudices or circumstances such as for the educated girls parents face difficulty in finding a suitable match/since they have to live with their husbands after marriage the responsibility of maintaining the family is that of their husbands/educated sons enhance prestige of parents/only sons have to look after parents in their old age/poor parents can hardly afford the cost of education of their sons, it is, therefore, not possible to spend on girls education. A very high proportion of respondents of the General Castes (80 per cent), 55.6 per cent of the Scheduled Tribes, 40 per cent of the Other Backward Castes, 25 per cent of the Scheduled Castes, 23 per cent of the Muslims subscribed to the above view.

Supportive Mechanism for Promoting Education Among Children

The main objective of the present study is to have perceptions, opinions and suggestions of the parents regarding specific problems in the education of girls in general and the children from the disadvantaged group in particular. The disadvantaged group, especially from the perspective of education, in the state of Uttar Pradesh, has been identified as persons belonging to the Scheduled Castes, Muslims and Scheduled Tribes.

Thus, the last question in the Interview Schedule for parents was 'What more supportive mechanism you are expecting which can promote education for your children?' This question was asked from all the respondents in relation to girl's education and from the respondents belonging to the Scheduled Castes, Scheduled Tribes and Muslims for education among their children in particular. Their responses are presented in Table 22.

Out of a total sample of 100 families 43 had no girls. The respondents from the 57 families expected the support for promoting education among girls. They related to mainly three aspects : (a) the supply of certain materials; (b) curriculum; and (c) teachers. While 19.3 per cent of the respondents felt free supply of books and stationery and uniform will help in promoting education among girls, 15.8 per cent suggested awards to meritorious girl students and stipend to all girls studying in school (10.5 per cent) will

Table 22 : DISTRIBUTION OF RESPONDENTS EXPECTING SUPPORT FOR PROMOTING EDUCATION AMONG CHILDREN

(Multiple Responses)

Expecting Support	For Education of:			
	Girls (N=57)	SC Chi- ldren (N=23)	ST Chi- ldren (N=34)	Muslim Child- ren (N=25)
Free supply of books and Stationery	11 (19.3)	12 (52.2)	16 (47.0)	7 (28.0)
Stipend to all girls in School	6 (10.5)	-	-	2 (8.0)
Female Teachers in Schools	17 (29.8)	6 (26.1)	7 (20.6)	7 (28.0)
Training in handicrafts, tailoring, embroidery and knitting	26 (45.6)	5 (21.7)	8 (23.5)	5 (20.0)
Free supply of uniform to poor children	8 (14.0)	8 (34.8)	9 (26.5)	8 (32.0)
Awards to meritorious Students	9 (15.8)	1 (4.3)	2 (5.9)	6 (24.0)
Employment oriented education	12 (21.0)	7 (30.4)	6 (17.6)	7 (28.0)
Use of Play-way method of teaching	4 (7.0)	-	-	6 (24.0)
Apppointment of Urdu Teachers	6 (10.5)	-	-	12 (48.0)

be helpful. As regards their suggestion related to curriculum 45.6 per cent of the respondents expected girls to be trained in stitching, knitting and embroidery and 21 per cent expected the employment oriented education will be useful in promoting education among girls.

Their expectations with regard to teachers included appointment of more female teachers in schools (29.3 per cent) and appointment of Urdu teachers (10.5 per cent). The respondents thought such measures will encourage education among girls.

As regards the support for promoting education among children belonging to the Scheduled Castes about 52 per cent of respondents of these castes expected free supply of books, 34.8 per cent expected free uniforms, 30.4 per cent expected employment oriented education, 21.7 per cent expected training in stitching, knitting, embroidery, etc., 26.1 per cent expected female teachers in school will help in promoting education among children belonging to their castes group.

Among the measures proposed by the respondents belonging to the Scheduled Tribes were : free supply of stationery (47 per cent), free uniform (26.5 per cent), training in stitching, embroidery and knitting etc. (23.5 per cent), presence of female teachers in schools (20.6 per cent) and employment oriented education (17.6 per cent).

The Muslim respondents expected the following measures will help in promoting education among their children : appointment of Urdu teachers (48 per cent), free uniforms (32 per cent), presence of female teachers in schools, free supply of books and stationery and employment oriented education (28 per cent each), awards to meritorious students and education through recreation and play-way method (24 per cent each), training in handicrafts, tailoring, embroidery and knitting (20 per cent), and stipend to all girls studying in schools (8 per cent).

CHAPTER IV

FOCUS GROUP DISCUSSION

As per the guidelines of the Social Assessment Studies on the education of children belonging to the socially disadvantaged group in general and girls in particular, Focus Group Discussion was conducted in all the ten selected villages of the district. The participants were identified prior to the conduct of the discussion. They also included some females as it was thought that their opinions/suggestions may be useful particularly in relation to girls education. Persons of different age-group, educational and occupational background were included in the group. All of them had school going age children in their families. They were either enrolled in the school, had been enrolled earlier but dropped-out or had never been enrolled. The selection of the participants was made on the basis of the same criteria which was adopted for selecting the concerned village, e.g. persons from Scheduled Castes were selected if the village was selected on this criteria and Muslim participants were selected if the village was selected on the basis of their sizeable population. The discussion was conducted in a peaceful atmosphere and effort was made that other persons do not interfere during this exercise.

The village-wise details of the participants of each group are mentioned along with the summary of the discussion. The participants in the discussions were advised to speak on their own behalf and also on behalf of their community and village as a whole as some of them were also village/community leaders. The issues placed for discussion of the groups are listed in Appendix 1. The summary of the discussions is presented in the following pages.

1. VILLAGE DHARMAPUR

Focus Group Discussion was held in village Dharmapur of block Mihipurwa. The block was selected on the basis of population of Scheduled Tribes. The village was also selected for the same reason. Thus, all the participants in the discussion group belonged to the Scheduled Tribes. The discussion was held on October 25, 1996 and lasted for about five hours from 10:30 AM. The background of the participants in the discussion is given in Table 1.

Table 1 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE DHARMAPUR

Name	Sex	Age	Caste	Education	Occupation	Position in village
Sohan	M	45	ST	IVth	Cultivation	Parent
Budhai	M	35	ST	IIInd	Cultivation	Parent
Bhondu	M	40	ST	-	Cultivation	Parent
Smt. Manturani	F	32	ST	-	Cultivation	Parent
Smt. Kailashwati	F	30	ST	-	Labour	Parent
Jagram	M	35	ST	Vth	Service	Parent
Smt. Sinhariya	F	35	ST	-	Housewife	Parent
Smt. Roop Rani	F	45	ST	-	Housewife	Parent
Smt. Lakshmi	F	28	ST	-	Housewife	Parent
Ramai	M	27	ST	XIIth	Cultivation	Parent

As is evident the group comprised five male and five female members. Five of them were cultivators, one was in service, one a labour and three of the women were housewives. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Shri Sohan, Shri Bhondur, Shri Jagram and Shri Budhai maintained that education was very important as it teaches the child manners and etiquette and makes him/her capable of earning his/her own bread. Most of the participants and Smt. Manturani in particular said that education of girls is equally important. However, Smt. Rooprani disagreed with this statement and said that most of the parents consider education important for boys only. They do not like to educate their daughters. Shri Ramai observed that even if some parents enrol their daughters they do not take interest in their regular attendance or completing school education. The girls are engaged in household and agricultural work due to which they attend the school very irregularly. Most of the participants agreed to these observations. Shri Ramai suggested that parents must be made conscious of the importance of education of children in general and girls in particular and the government must provide some incentives to school going girls so that their parents feel encouraged to send their daughters to school.

To the next question 'why are girls being taken out of school more quickly than boys?' Shri Sohan and Smt. Lakshmi said that the main reason for this was poor economic conditions of the people. Due to this, parents could not afford to spend even a small amount on education. Besides,

due to illiteracy they consider expenditure on girls education as a waste of money. Added to this, Smt. Rooprani and Shri Jagram said, girls have to help their parents in the household chores and agricultural work. Shri Bhondu and Shri Budhai cited customs as a restricting factor in the education of girls in their community due to which girls are withdrawn before they complete their school education. Smt. Lakshmi and Shri Bhondu said that when girls are withdrawn from school they help their parents in the household and agricultural work and look after siblings. Smt. Manturani and Shri Jagram suggested that the government should provide attractive incentives to school going girls so that they and their parents feel attracted towards school education. The incentive may be in the form of good stipend, mid-day meal, books and stationery and clothes.

Issue number 3 was 'why are tribal children being taken out of school more quickly than others?' Smt. Rooprani informed that education of boys is considered more important than for girls. She was of the view that girls get married and go away and have to do household and agricultural work for which they have to be trained in their parents house. There is, therefore, no utility of school education for them. Due to poverty and illiteracy among parents boys are also engaged in work related to cultivation. Due to these circumstances tribal children are withdrawn from school after 2-3 years. Other participants also agreed to these observations.

Issue number 4 related to the specific problems that children of the socially disadvantaged group (Scheduled Castes, Scheduled Tribes and Muslims) face in terms of schooling. Shri Jagram and Shri Budhai said that the tribal language was a little different from Hindi due to which children of this group face problems in understanding the pronunciation of the teacher. Further, due to illiteracy of the parents of these group children do not get their help in completing the school homework and when they are not able to complete home work for sometime they feel frightened to attend the school. Shri Jagram added that due to poverty and customs most of the people belonging to the Scheduled Tribes do not send their daughters to school. The teachers of non-tribal community are also not fully acquainted with the customs of this group of people. Their approach differs with the values of the tribal community. The students sometimes face contradictory situations in the family and the school. Shri Ramai suggested that teachers from among the educated tribals must be appointed in the school so that the children can understand their language and, thus, have no inhibitions in attending school.

Issue number 5 for discussion was 'what are the problems that girls of other group/tribal children face in school in terms of teachers attitude and peer group attitude?' Smt. Lakshmi and Shri Bhondu said that the teachers attitude was sympathetic and attentive. Smt. Rooprani informed that the

peer group attitude was also cordial which had no feeling of superiority and inferiority.

The next issue was whether the children face problems in understanding the course, Shri Jagram and Smt. Kailashwati observed that the tribal children do face difficulty in understanding Hindi, the language in which they are taught. They also face difficulty in understanding the text since the books do not carry any information about the local objects, customs, culture and people belonging to tribes. Shri Sohan and Shri Budhai suggested that the educated tribals must be given an opportunity to teach so that the children do not face any problem in understanding the language. The text books should contain chapters on the culture, customs and people of the tribes.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Shri Budhai and Shri Jagram complained that the school was very far away from their village which poses a serious problem for girls, and it does not have a toilet and any games material for the children. They suggested that primary school must be located in their village and the school must have necessary facilities such as drinking water, games material, toilet and adequate covered space.

Issue number 8 related to the existence of welfare schemes for the students. Shri Jagram and Smt. Rooprani informed that all the Scheduled Castes and Scheduled Tribes

children were getting stipend at the rate of Rs.12 per month. All those children who had 80 per cent attendance in school were also getting 3 kgs. rice per student per month. However, Smt. Lakshmi complained that the rice given was less than the stipulated quantity as it was not weighed properly. Shri Sohan suggested that mid-day meals should be given in the school campus instead of the rice.

Issue number 9 related to the expectations of the participants from the school system. Smt. Kailashwati expected the school to have a decent building with adequate number of rooms and adequate number of teachers so that each class had a separate teacher and a room. Shri Jagram expected that the school to have at least one female teacher and organize entertainment programmes for the children. Smt. Sinhariya expected the school to have more lady teachers than males. Shri Sohan expected the students to get adequate quantity of mid-day meals in school, Smt. Rooprani expected the school to be within a short distance of not more than a kilometre and Shri Ramai expected the children to be provided games material in the school. Smt. Manturani, Shri Sohan and Shri Jagram expected teachers to be appointed from among the educated tribals. They were whole-heartedly supported by all the participants for this suggestion.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' Shri Jagram, Smt. Kailashwati and Smt. Manturani suggested that the Gram Sabha must help in getting the school repaired, in constructing a toilet and in

purchasing games material for the students. The school must also appoint a female teacher to encourage children to come to school.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Shri Jagram, Shri Budhai and Shri Sohan said that the Aanganwadi Centres should be established so that the parents can leave their toddlers there. This will also help create an environment favourable to education in the village. Further, NGOs and village elders should try to impress upon the parents that the school going age children should not be detained for household work and for looking after their siblings.

2. VILLAGE BARDIYA

Focus Group Discussion was held in village Bardiya of block Mihipurwa. The block was selected as it had a high proportion of Scheduled Tribes in its population and the village was also selected on the same basis. Nine of the ten participants belonged to the Scheduled Tribes and one to the Backward Caste. The discussion was held on October 27, 1996 and lasted for about 5 hours from 11:0 AM. The background of the participants in the discussion is given in Table 2.

Table 2 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE
BARDIYA

Name	Sex	Age	Caste	Education	Occupation	Position in village
Sitaram	M	40	ST	Literate	Cultivation	Pradhan
Dhurai Pal	M	36	BC	XIIth	Service	Teacher
Mohan Lal	M	40	ST	VIIIth	Cultivation	Member BDC
Ram Prasad	M	30	ST	-	Cultivation	Parent
Satya Prakash	M	28	ST	Xth	Cultivation	Instructor
Smt. Lalmati	F	35	ST	-	Cultivation	Parent
Smt. Rampati	F	36	ST	-	Housewife	Parent
Smt. Bhagni	F	53	ST	-	Housewife	Parent
Smt. Somaiya	F	35	ST	-	Housewife	Parent
Bhondu	M	40	ST	-	Cultivation	Parent

As is evident the group comprised six males and four females. Three of them were educated out of which one was a teacher and one was Instructor under TLC, one of the participants was Gram Pradhan and one was member of the Block Development Committee. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be

important for your children?' Shri Sitaram, Shri Satya Prakash and Shri Ram Prasad said that school education was very important for children as it teaches the children manners and ensures education for future generations. They also said that educated girls manage their households in a better way. However, Smt. Rampati disagreed and said that there was no point in educating girls, as they get married and go away while boys add to the family income when they work. She was supported by Smt. Somaiya and Smt. Bhagni who observed that for girls proficiency in household work is more important than school education. Shri Mohan Lal while disagreeing with this view said that in their area only few parents discriminate among boys and girls whereas others sent both to the school. Shri Dhurai Pal added that if girls were enrolled, they were generally more regular in their classes whereas boys took lesser interest in their studies.

To the next issue 'why are girls being taken out of school more quickly than boys?' Shri Satya Prakash observed that the main reason for this was that the school was very far away. The second reason was that girls are generally engaged in household and agricultural work due to which the parents do not stress on the education of girls. Shri Bhondu disagreed with the above reasons and cited poor economic conditions as the only reason for earlier withdrawal of girls. Some of the participants agreed with this view. Smt. Lalmati expressed the opinion that educating girls was not necessary. Smt. Bhagni added that if girls go to school who

will do the household and agricultural work? Shri Mohan Lal and Shri Sitaram said that although girls are interested in studying, sometimes they are withdrawn from school. When they are withdrawn, the girls generally do household work, look after siblings and help their parents in the agricultural work. Shri Dhurai Lal and Shri Rhondu suggested that if the school is located in the village, more girls may complete their education. Due to household work they may not attend the school regularly but they may not leave it early.

Issue number 3 was 'why are tribal children being taken out of school more quickly than others?' Shri Satya Prakash and Shri Dhurai Pal said that poor economic conditions force the girls to take the responsibility of household work and care of siblings so that their mother can go to work and earn. Due to this reason a number of girls are withdrawn from the school before completing their education. Most of the participants supported the observation of Shri Dhurai. They further added that in some families boys are also engaged in cultivation and, therefore, after 2-3 years of their schooling they are withdrawn.

Issue number 4 related to the specific problems that children of the disadvantaged group face (Scheduled Castes, Scheduled Tribes and Muslims) in terms of schooling. Shri Dhurai Pal said that the children of the disadvantaged group face mainly two types of problems: first due to poor economic conditions of the family children have to help their

parents in the household chores and in the agricultural work. Due to illiteracy among parents, they do not get their help in completing their school assignment. Shri Satya Prakash added that these children also face difficulty in the language pronunciation, since their language is different. The teachers in the school are also few in number due to which they do not pay due attention to all children. These drawbacks enhance their problems and they become weak and irregular in their class. Finally, they lose interest in studies.

To solve the above problems Shri Satya Prakash suggested that to encourage children to continue their studies the school should have more teachers including at least one female teacher. The school must also provide to all tribal children uniform, books and stationery, stipend of a reasonable amount. Shri Sitaram suggested the attendance of children will improve if payment of stipend is linked with attendance.

Issue number 5 for discussion was 'what are the problems that tribal children/girls of other group face in school in terms of teachers attitude and peer group attitude?' Shri Sitaram and Shri Dhurai Pal said that the attitude of the teachers was sympathetic. Since there were only two teachers in the school they were unable to pay due attention to all the students. The peer group attitude was also cordial which had no feeling of any kind of superiority or inferiority.

The next issue related to the problems the children face in understanding the course. Shri Bhundu informed that although the text of the books was easily understandable correct pronunciation of words in the language pose difficulty for tribal children. Shri Sitaram observed this problem persisted with the children till Class II. The teachers also face problem when they teach in Hindi as most of the children do not understand the language properly. Shri Dhurai Pal suggested that the school teachers must know and understand the regional dialect. He also suggested that teachers in tribal area schools should be appointed from among this community. Almost all the participants supported this view.

The next issue for discussion was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Smt. Lalmati and Smt. Bhagni complained that there was lack of safe drinking water and a toilet in the school due to which the children, especially the girls faced a lot of problem. Further they said that the school was very far away and the path was not safe so it was not possible to send girls alone to the school. Smt. Somaiya observed that there should be a separate school for girls in the vicinity. If it is not possible to open a separate school for girls the existing school must have only lady teachers from the tribal community so that the girls do not feel inhibition of any kind.

The next issue related to existence of welfare schemes for school going children. Shri Satya Prakash informed that all children belonging to the Scheduled Castes, Tribes and Muslims were getting scholarship @ Rs. 12 per month. Further, all children were getting 3 kgs. rice per child per month. Most of the participants were not satisfied with the working of these schemes. The distribution of rice is irregular and whenever it is distributed it is not given by weight and it was always less than the stipulated quantity. Shri Bhondu said that the education officials must conduct inspections from time to time to see whether the schemes are operating properly. Shri Ram Prasad suggested that the rice must be distributed under supervision of the Pradhan.

Issue number 9 was very important and related to the expectations of the participants from the school system. Shri Dhurai said that the school must have local teachers belonging to the tribal community so that the problem of pronunciation does not arise. Smt. Bhagni and Smt. Somaiya expected the school to provide mid-day meals to the children and to organize cultural programmes for their entertainment. Smt. Rampati said that the school should have adequate number of teachers so that children can get their due attention and they spend their time in study rather than in playing. Shri Sitaram expected the school to provide some games material while Smt. Somaiya desired that there should be only lady teachers. Shri Sitaram, Shri Bhondu, Smt. Rampati and Smt. Bhagni expected the school to be located close to their

habitation and in any case at a distance of not more than one kilometre.

The next question was 'what are the ways to overcome these constraints?' Shri Mohan Lal and Shri Bhondu observed that an environment in favour of school education he created in the village, adults should also be educated under the Adult Literacy Programme and girls must be encouraged by their parents to go to school and study. Shri Satya Prakash also suggested that the school should have arrangements for some vocational training so that both parents and children feels attracted towards it.

The last issue related to the ways the community can participate in overcoming the constraints. Shri Mohan Lal and Smt. Somaiya observed that if the Gram Sabha ran a creche in the village the responsibility of looking after siblings will not rest with the young school going age children. The community elders/leaders can also persuade the parents to send their children to school and not to engage them in household work.

3. VILLAGE KATHKUNIYA

Focus Group Discussion was held in Village Kathkuniya of block Sirsiya. The block was selected on the criterion of Scheduled Tribes population and the village was also selected

on the same basis. Nine of the ten participants belonged to the Scheduled Tribes while one was a Christian. The discussion was held on October 29, 1996 and lasted for about five hours from 11:30 AM. The background of the participants in the discussion is given in Table 3.

Table 3 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE KATHKUNIYA

Name	Sex	Age	Caste	Education	Occupation	Position in village
Barkau	M	45	ST	-	Cultivation	Parent
Purai Prasad	M	40	ST	Literate	Cultivation	Parent
Shiv Prasad	M	52	ST	Xth	Cultivation	Parent
Ram Lal	M	35	ST	-	Cultivation	Parent
Bisram	M	40	ST	-	Cultivation	Parent
Smt. Draupadi Devi	F	55	ST	-	Cultivation	Pradhan
Smt. Lilawati	F	27	ST	-	Housewife	Parent
Smt. Pari	F	28	ST	-	Housewife	Parent
Smt. Shanti	F	30	ST	-	Housewife	Parent
Robert Stanli	M	28	Christian	Xth	Cultivation	Panchayat Member

As is evident the group consisted of six male and four female participants. All of them were cultivators and parents of school going children. One of them was the village Pradhan and one was a member of Gram Sabha. The summary of the discussion is given below.

Result of the Discussion

The first question put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Shri Shiv Prasad and Shri Robert said that schooling was very important for children as it taught them etiquette and also helped them in their mental development. Smt. Draupadi Devi and Shri Purai Prasad observed that education was equally important for girls as it helped them to be better mothers, better housewives and also helped them get jobs through which they can improve the economic condition of their family. However, Smt. Shanti and Shri Robert pointed out that the economic conditions of the Scheduled Tribes are very poor due to which some of the girls even if enrolled, are not able to complete their studies. Further, girls get married at a very early age in this tribe and so parents generally do not send them to school. Shri Bisram added that due to their involvement in household activities school going girls remain irregular in their class.

To improve the situation Shri Purai Prasad suggested creating awareness about education among parents, and the educational activities of the school should be related to the tribal language, customs and festivals, so that parents are encouraged to send their children to school.

The the next question 'why are girls being taken out of school more quickly than boys?' Shri Purai, Shri Ram Lal, Shri Barkau and Shri Robert while agreeing that girls are being taken out of school said that the main reason for this was that the school was about five kilometres away from their village. Although primary education was free, poor economic conditions did not allow the parents to spend on conveyance. Girls also do not like to go to such a long distance. Moreover, social customs and conventions prevented parents from sending their daughters to school. Smt. Pari added that girls get married at an early age due to which also they are withdrawn from school. When they are withdrawn from school they help their mothers with the household chores. They also look after their younger brothers and sisters when their parents go out to work.

To encourage girls to go to school, a school must first be opened in the village according to Shri Barkau. Shri Robert was of the view that incentives in the form of free books and stationery, school uniform and stipend of a reasonable amount should be given to girls to encourage their enrolment and attendance in school.

Issue number 3 was 'why are tribal children being taken out of school more quickly than others?' Shri Bisram informed that poor economic conditions and early marriage of children were the main reasons for this. The other reason was that the school was very far away from the village.

Shri Robert suggested that to prevent early withdrawal of tribal children from school, a school must be started in the village itself. Smt. Lilawati further suggested that incentives such as free books, stationery, school uniform and stipend of a reasonable amount must be given to tribal children to attract them to school.

Issue number 4 related to the specific problems that the children of socially disadvantaged group face in terms of schooling. Smt. Draupadi Devi said that the first problem was that the school was very far away from village. Shri Purai Prasad and Smt. Lilawati pointed out that language was a serious problem as the children could not understand Hindi. They added that the text of the books was also not easily understandable for these children as it did not relate to the tribal culture and environment. The participants observed that appointment of educated tribals as teachers can solve this problem.

The next issue for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Smt. Shanti and Shri Shiv Prasad observed that the attitude of the teachers was sympathetic and attentive, however, since they belong to non-tribal community they have their own limitations with regard to their knowledge about tribal language and culture. The peer group attitude was cordial and friendly and there was no complaint of any kind of discrimination.

The next issue was whether the children face problems in understanding the course. Shri Bisram observed that language posed a serious problem while Shri Robert said that the text of the books was not easily understandable. Children do not consider it interesting since it did not relate to the tribal society. Shri Barkau said appointment of educated tribals as teachers and modifications in the text of the books would go a long way in creating interest for studies among tribal children.

Issue number 7 was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' All the participants complained that the school was over 5 kilometres away from the village and the road to the school was unsafe as it was covered with thick bushes. Smt. Pari informed that the school also did not have a toilet, safe source of drinking water and play ground. The area where the children play is also very dirty and covered with thick bushes. Shri Bisram, Shri Barkau and Smt. Shanti observed that establishing a school in the village itself, arranging for basic facilities such as toilet, safe drinking water and a play ground would help solve the physical problems that the children face in school.

Issue number 8 related to the existence of welfare schemes for school going children. Smt. Draupadi and Shri Robert said that since there was no government school in and around their village they did not have any knowledge about

the welfare schemes for students. None of their children were being benefited by any of the schemes being operated through government school. Since most of the enrolled children were attending a private school in a nearby village they did not get benefited by any of the government schemes for school going children.

Issue number 9 related to the expectations of the participants from the school system. Smt. Lilawati and Shri Purai expected a school at not more than a kilometre distance and having adequate number of teachers. They also expected the school to have a decent building with adequate number of class rooms. Shri Robert expected the school to organize cultural and entertainment programmes for the children and their parents. Smt. Draupadi expected students to be provided stipend, mid-day meals, uniform, books and stationery by the school. Smt. Pari expected the school to have a play ground and all students to be treated equally by the teachers. Smt. Shanti expected the school holidays to coincide with the agricultural seasons and local festivals. Shri Barkau expected the school to have at least one lady teacher. All the participants while supporting the above suggestions also advocated that educated tribals must be appointed as teachers so that children do not face problem with regard to the medium of instructions or the text.

Issue number 10 was 'what are the ways to overcome the constraints?' Shri Ram Lal and Shri Shiv Prasad proposed that the Gram Sabha must help in getting a school constructed

in the village, along with basic facilities of a toilet, safe drinking water and a play ground. Further, to encourage children to attend school educated tribals and ladies must be appointed as teachers. The school should also provide all the benefits of government programmes meant for children.

The last issue related to the ways the community can help in overcoming the constraints, Smt. Pari, Shri Barkan, Shri Purai and Shri Robert suggested that the community elders must help in creating an environment conducive to education in the village. Entertainment programmes relating to education, tribal customs and dances must be organized so that an awareness is created among parents. Further the community leaders must impress the parents not to make their children to do household work and look after siblings during school timings. Instead, they must be urged to send their children to school. This exercise should be carried out in small groups of 5-6 families so that they can be easily convinced.

4. VILLAGE RANIYAPUR

Focus Group Discussion was held in village Raniyapur of block Sirsiya. Since the block was selected on the criterion of Scheduled Tribes population the village was also selected

on the same basis. All the-ten participants in the discussion were from this group. The discussion was held on October 30, 1996 and lasted for about four hours from 12:30 PM. The background of the participants in the discussion is given in Table 4.

Table 4 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE RANIYAPUR

Name	Sex	Age	Caste	Education	Occupation	Position in village
Ram Deen	M	33	ST	XIIth	Service	Teacher
Hari Ram	M	35	ST	Literate	Cultivation	Parent
Shawal Prasad	M	39	ST	VIIIth	Cultivation	Parent
Chait Ram	M	40	ST	Vth	Cultivation	Parent
Radhey Kishen	M	50	ST	Litrare	Cultivation	Parent
Teka Ram	M	56	ST	-	Cultivation	Panchayat Member
Smt. Jugdai	F	35	ST	-	Cultivation	Pradhan
Smt. Rajkumari	F	38	ST	-	Cultivation	Parent
Smt. Rampyari	F	38	ST	-	Cultivation	Member BDC
Smt. Guhni	F	30	ST	-	Cultivation	Parent

As is evident the group consisted of six male and four female participants. One of them was a teacher, one was a member of the Gram Sabha, one of the females was member of the Block Development Committee, while another female was the

village pradhan. Except one all the participants were cultivators. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Shri Shawal Prasad, Shri Ramdeen and Shri Chait Ram were of the view that school education was very important for children as it enhances their prestige in society and helps in the development of their personality. They were also of the view that education was equally important for both boys and girls. However, Smt. Jugdai pointed out that a good number of illiterate parents do not send their daughters to school as they do not consider school education important for them. They are made to do household work instead. Shri Radhey Kishan while agreeing to this observation said that due to the above reasons even the enrolled girls were not regular in the school. To help ease the situation Shri Tika Ram and Shri Chait Ram suggested creating awareness among parents regarding the importance of education, and giving special concessions to girls to encourage them to take school education.

To the next question 'why are girls being taken out of school more quickly than boys?' Smt. Rampyari informed that

the main reason for this was social conventions according to which young girls should not be sent to school and that there is no need of educating them as after the marriage they will go to the other family, i.e. their in-laws house. Other reasons for quicker withdrawal of girls as Shri Tika Ram, Shri Hari Ram and Smt. Jugdai specified were : poor economic conditions of the people due to which girls are engaged in household work and agricultural work; and illiteracy and ignorance of parents due to which some parents were against educating their daughters. Due to this environment the girls themselves do not take any interest in studies. When girls are withdrawn from school they do household work, agricultural work and look after siblings. Shri Shawal Prasad proposed generating awareness among parents regarding education so that they do not overburden their daughters with household work and pay equal attention to their education.

Issue number 3 was 'why are tribal children being taken out of school more quickly than others?' Shri Radhey Shyam and Shri Chait Ram said that the tribal people consider cultivation to be of prime importance and thus engage their children in it from a very early age. They, therefore, withdraw their children from school earlier than others. Another reason, as Shri Ramdeen informed was the poor economic condition of the tribals due to which they could not afford schooling of their children as they feel it affects their family income adversely. He also informed that tribals do not consider education of boys and girls equally important

as they feel that a girl belongs to another family, and has to be married off as early as possible.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Shri Ram Deen and Shri Hari Ram said that language posed a serious problem as they could not properly understand Hindi, the language in which their text books are written and taught. Shri Chait Ram added that delay in arranging of books and study material, due to poor economic conditions of parents, posed another problem for the children. Shri Shawal Prasad suggested that appointment of educated tribals as teachers in the school, providing financial support and books, etc. to children will help in solving the problems that tribal children face in thier schooling.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Smt. Guhni and Smt. Raj Kumari observed that the teacher's attitude was attentive and good. However, since he was a non tribal he had limitations of language as he could teach in Hindi. He is also not conversant with tribal culture and conventions. Further, only one teacher cannot pay due attention to all students, particularly when all of them are generally weak in studies. The peer group attitude did not pose a problem as only tribal children were studying in the school.

The next issue was whether the children face problems in understanding the course. Shri Ram Deen and Shri Shawal Prasad said that the children could read and understand the contents of the books but they faced problems in conversation with the teacher. They also face difficulty in understanding the lectures of the teacher as they are poor in grasping their meaning. For this Shri Chait Ram suggested that educated tribals must be appointed as teachers, so that the children do not face any problem in understanding the language of the teacher.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Shri Chait Ram, Smt. Jugdai and Smt. Guhni complained that the school did not have a toilet, safe drinking water and a play ground due to which the children in general and girl students in particular faced great inconvenience. The road to the school was also very unsafe due to which the girls avoid going to school. All the participants in the discussion while agreeing to the above observations maintained that the school must be located in their village and must have necessary basic facilities such as a toilet, safe drinking water and adequate covered space.

Issue number 8 related to the existence of welfare schemes for the school going children. Shri Radhey Kishen informed that all the Scheduled Tribes children in the school get stipend once in a year at the rate of Rs.144 annually.

All children having 80 per cent attendance in school also got 3 kgs. rice per child per month. All the participants were satisfied with the working of the stipend scheme while they complained that children were not getting the stipulated quantity of rice as it is normally not more than 2.5 kgs.

Issue number 9 related to the expectations of the participants from the school system. Shri Ram Deen expected adequate number of teachers so that each class had a separate teacher, and at least one lady teacher in school. Shri Chait Ram and Shri Shawal Prasad expected education to be imparted through play-way method. Smt. Ram Pyari expected mid-day meals to be provided to the children in school, Smt. Guhni expected the school to be close to their residences and Smt. Raj Kumari expected the school to have a play ground with adequate games material. Shri Tika Ram expected educated tribals to be appointed as teachers in the school of their area and Shri Hari Ram expected some vocational training to be imparted to the children in school.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' Shri Tika Ram and Smt. Guhni proposed that the school must have at least one lady teacher and educated tribals as teachers so that the children can understand the language of the teacher. The school must also have all the basic facilities such as toilet, drinking water and a play ground and it should also provide mid-day meals to students.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Shri Shawal Prasad, Shri Chait Ram, Shri Hari Ram and Shri Ram Deen were of the view that the community elders must help in removing the ignorance of the parents regarding education. They should also help in bringing about a change in attitude of parents towards school education of children, particularly girls. As the times have changed social customs should also change and schooling must be given importance. They can influence the younger people and persuade them to send their children to school and see that they complete their primary education. The Gram Sabha must try to get establish an Aanganwadi Centre so that the mothers can be educated about the benefits of education. With the help of some NGOs a creche must also be set up so that the responsibility of looking after siblings does not rest with the young school going age children.

5. VILLAGE BASANTPUR

Focus Group Discussion was held in village Basantpur of block Huzoorpur. The block was selected on the basis of its mixed population and the village was also selected for the same reason. Two of the participants belonged to the general castes and eight to the other Backward Castes. The discussion was held on November 1, 1996 and lasted for about four and a half hours from 11:30 AM. The background of the participants in the discussion is given in Table 5.

Table 5 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE BASANTPUR

Name	Sex	Age	Caste	Education	Occupation	Position in village
Surender Singh	M	52	Gen	Xth	Service	Teacher
Smt. Lakshmi Devi	F	50	Gen	MA	Service	Teacher
Raja Ram	M	46	OBC	literate	Cultivation	Parent
Devta Deen	M	50	OBC	-	Cultivation	Parent
Hans Ram	M	30	OBC	-	Cultivation	Parent
Chander Pal	M	32	OBC	Literate	Cultivation	Parent
Smt. Chanderpata	F	28	OBC	-	Housewife	Parent
Ram Tirath	M	35	OBC	-	Cultivation	Parent
Ram Samujh Yadav	M	33	OBC	-	Cultivation	Parent
Smt. Roopmati	F	39	OBC	-	Housewife	Parent

As is evident the group comprised seven male and three female members. Two of them were teachers and six were cultivators. The summary of the discussion is given below.

Result of the Discussion

The first question put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Most of the participants

maintained that school education was important. Shri Ram Tirath and Shri Surendra Singh were of the view that schooling helps children in getting jobs. It also helps in the development of their personality. However, Shri Raja Ram observed that due to illiteracy parents do not give importance to school education of their children. Smt. Lakshmi Devi observed that most parents consider the education important for only boys and, therefore, send only their sons to school. Due to this, Smt. Lakshmi Devi and Smt. Chandrapata observed, girls are either not enrolled in school or they attend school very irregularly. Shri Devta Deen added that due to poverty most of the parents do not give importance to education of both sons and daughters. Girls are usually engaged in household work and in the care of siblings while boys are engaged in agricultural work. Most of the participants agreed to the observations of Shri Devta Deen.

To improve the situation he suggested that parents must be made aware of the importance of education by elders of the village. They should also be persuaded to send their sons and daughters both to school.

To the next question 'why are girls being taken out of school more quickly than boys?' Shri Devta Deen and Shri Surendra Singh said that the main reasons for this were social customs and poverty. Girls are generally married at an early age and, therefore, education is not considered essential for them. Due to poor economic conditions they

also think that girls should help in household work so that their mothers can take up jobs. Shri Hans Ram added that poor economic conditions act as an impediment due to which parents cannot afford even the minimal cost that education entails. Although girls are interested in studying but due to problems in the family they are deprived of the opportunity to complete their primary education. Shri Surendra Singh also supported this view.

Shri Devta Deen suggested that first, social customs like early marriage should be done away with. Second, girls should not be overburdened with household work and third, special assistance in the form of stipend, books and school uniform should be given to the girl child by the school so that they are encouraged to attend school. The poor parents may also like to continue their schooling if they get such facilities for their daughter's education.

Issue number 4 related to the specific problems that children of the socially disadvantaged group (Scheduled Castes, Tribes and Muslims) face in terms of schooling. Shri Devta Deen and Shri Raja Ram said that due to the weak economic conditions of the parents of the socially disadvantaged group school education of children is considered a burden. They find it difficult to arrange books in time. Further, they express their inability in arranging proper clothes for school going girls. Due to illiteracy parents also feel children can help in improving family's economic condition if they share household responsibilities.

or work with them in cultivation. Shri Chandra Pal and Shri Hans Ram suggested that children belonging to this group should be given stipend of an attractive amount which can take care of their basic needs. Through this incentive parents may feel interested in sending their children to school. To encourage continuation in studies the rate of stipend should be enhanced in at least every alternate class.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Smt. Lakshmi Devi and Smt. Roopmati observed that the teachers attitude was sympathetic and attentive. The peer group attitude was also friendly with no feeling of superiority or inferiority.

The next issue was whether the children face problems in understanding the course. Most of the participants felt that the text and language of the books was easily understandable and the children faced no problems in this regard.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Smt. Roopmati, Smt. Lakshmi and Shri Hans Ram complained that the school was located at a distance of about 3 kms. from their residences. It does not have a toilet. There is no play ground for the students to play in. Smt. Chandrapata and Smt. Roopmati suggested that a toilet must be constructed on a priority basis in the school. They also

emphasized the need of a play ground, so that the children take interest in going to school.

Issue number 8 related to the existence of welfare schemes for the students. Shri Raja Ram informed that all the Scheduled Castes children were getting stipend at the rate of Rs.12 per month. All the children who had 80 per cent attendance were also getting 3 kgs. rice per student per month. Smt. Lakshmi Devi, however, pointed out that the distribution of rice was irregular and children were not getting it every month. Others were also critical about this aspect of the scheme. They, therefore, suggested that instead of rice the children should be provided mid-day meal in the school.

Issue number 9 related to the expectations of the participants from the school system. Shri Raja Ram, Shri Devta Deen and Shri Surendra Singh suggested that the school should have a decent building, adequate number of seats for students, provision of electricity, adequate number of teachers and at least one female teacher and some games material. Shri Hans Ram and Smt. Roopmati expected educated persons of the local areas should be placed as teachers in school. The school should also organize entertainment programmes for children and parents and provide mid-day meals to students. Shri Ram Samujh expected the school to provide study material to all children belonging to poor families. Shri Ram Tirath expected all children to be treated equally

in school irrespective of their socio-economic background and Smt. Chandrapata expected the school holidays to coincide with the local festivals and agricultural seasons.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' Shri Chandra Pal, Shri Ram Samujh and Shri Devta Deen suggested that the Gram Sabha must make efforts to get a school opened in the village itself. The school should have all basic facilities such as toilet, safe source of drinking water and games material. Smt. Lakshmi suggested that the teachers must be sincere and regular in their attendance. If they are sincere they can be very helpful in persuading parents to send their children to school. Their efforts will automatically attract parents and convince them about the importance and utility of school education for their children.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Shri Ram Samujh and Shri Surendra Singh suggested that the community leaders and elders must campaign door to door about the necessity of schooling of children. The community elders/leaders can pressurize and influence the parents not to engage their school going age children in household, or agricultural work and in the care of siblings. Further, a creche for the care of toddlers must be set up with the help of the Gram Sabha so that the responsibility of looking after them does not rest with the young school going children. The Pradhan can play a significant role in

AM. The background of the participants in the discussion is given in Table 6.

Table 6 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE HUZDORPUR

Name	Sex	Age	Caste	Education	Occupation	Position in village
N.N. Singh	M	40	Gen	BA, BEd	Service	Pradhan
Smt. Kiran Singh	F	28	Gen	Literate	Cultivation	Parent
Ram Baran Singh	M	50	Gen	Vth	Cultivation	Parent
Naeb Singh	M	36	BC	Xth	Cultivation	Parent
Shiv Ratan Singh	M	36	Gen	XIIth	Cultivation	Parent
Smt. Alka Rani	F	28	BC	MA, BEd	Service	Teacher
Smt. Shyama Kumari	F	32	BC	MA, BEd	Service	Teacher
Surendra	M	35	Gen	VIIIth	Cultivation	Parent
Smt. Poonam Singh	F	28	Gen	BA	Housewife	Parent
Smt. Madhuri	F	30	SC	Literate	Housewife	Parent

As is evident the group comprised five male and five female members. One of them was the Village Pradhan. Two of the females were teachers. Eight participants were educated including two post graduates and two graduates. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be

important for your children?' Shri Surendra and Shri Ram Baran maintained that schooling is very important for children as it helps in their mental development. Smt. Kiran and Shri Shiv Ratan added that schooling was equally important for boys as well as girls as educated girls prove to be an instrument for the improvement in the family. However, Shri Naeb Singh observed that some parents prefer sending only their sons to school due to the environment of illiteracy that prevails in the village. However, Smt. Alka was of the view that poor economic conditions prevent parents from sending daughters to school. Shri N.N. Singh while agreeing with Shri Naeb Singh that due to illiteracy many parents prefer sending only their sons to school added that in comparison to girls boys were more regular in school as girls are engaged in household work. Shri Ram Baran suggested some corrective measures like creating awareness among parents about the importance of education through a vigorous adult literacy programme, and building an environment conducive to school education for girls through the Gram Sabha, NGOs, social workers, school teachers and the media.

To the next question 'why girls are being taken out of school more quickly than boys?' Smt. Kiran said that social conventions and the fact that educated girls entail higher expenditure in marriage result in early withdrawal of girls from school. Shri Naeb Singh and Shri Ram Baran added that poor economic conditions and household work also make for

early withdrawal of girls. When withdrawn from school girls help their parents in the household and cultivation work.

To help improve the situation Smt. Shyama Kumari, Shri N.N. Singh and Smt. Poonam suggested enlightening the parents about the needs of the society, the utility of school education as a first step to progress; need to ignore old social customs which were acting as an impediment to education of girls; and, not overburdening daughters with the household and cultivation work, etc. This task can be accomplished through a concerted efforts of village leaders/elders, Pradhan, community elders, teachers, social workers and the media. Since poverty is a major reason for early withdrawal of girls from school the girl students from such families must be financially supported by the government by giving stipend of a reasonable amount so that their schooling does not remain a burden on their parents.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Shri Ram Baran, Smt. Alka and Shri Surendra said that due to poor economic conditions daughters have to help with the household work and sons have to go out and do labour. Under these conditions the children even if enrolled, are not able to attend their school regularly. They further observed that the problem of irregular attendance was as serious as non-enrolment because when children remain absent for a long period they lose interest in their studies and eventually drop-out from school.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Smt. Shyama and Smt. Kiran informed that the teachers attitude towards the students was good. The peer group attitude was also friendly.

The next issue was whether the children face problems in understanding the course. Shri Surendra and Smt. Poonam observed that the text and language of the books was easily understandable and posed no difficulty for the children.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Shri Shiv Ratan, Shri Ram Baran and Smt. Madhuri complained that the school building was in ruins and had neither a toilet nor a play ground for the students. The children, especially the girls faced great inconvenience in this respect. Smt. Madhuri suggested that the school building be repaired properly so that it can serve the purpose; a toilet be constructed and adequate area must be covered to serve as a play ground.

Issue number 8 related to the existence of welfare schemes for the students. Shri N.N. Singh, Shri Surendra, Smt. Kiran and Smt. Shyama informed that all the children belonging to the Scheduled Castes were getting stipend at the rate of Rs.12 per month. All students who had 80 per cent attendance in school were also getting 3 kgs. rice per

student per month. Most of the participants were satisfied with the working of the schemes and said it has helped in increasing enrolment and attendance of children in the school.

Issue number 9 related to the expectations of the participants from the school system. Smt. Kiran Singh expected education to be imparted through play-way method so that it generates greater interest among children; Smt. Madhuri expected the school to have a play ground and some games material; Shri Surendra expected the school to have educated local teachers and Smt. Poonam expected the school to organize cultural programmes for children and parents from time to time so that they have a close contact with it; Smt. Shyama expected the school to have all the necessary facilities such as a toilet and safe drinking water and Smt. Alka expected the school to be within a safe distance. She also expected the school to act as a centre of activity where in the evening adult literacy programme should also be run for parents. Besides, there should be facilities for training of girls in handicrafts, tailoring and embroidery. This can be arranged with the support of the Gram Sabha or some NGOs. All the participants supported these suggestions.

Issue number 10 related to the ways in which the constraints experienced by the participants could be overcome, Shri Naeb Singh and Shri Ram Baran felt that creating an environment in favour of school education in the

village, educating parents under the adult literacy programme, setting up an handicrafts training centre for girls in the school and appointing educated local youth as teachers would help in overcoming the constraints cited above.

The last issue related to the ways the community can participate in overcoming the constraints. Shri Shiv Ratan and Shri N.N. Singh felt that the community elders can enlighten the parents about the benefits of education and persuade them not to engage their children in household work and in the care of siblings. Instead, they should send their children to school. Further, Shri Shiv Ratan and Shri N.N. Singh felt that organizations such as Nehru Yuva Kendra channelize the youth of the village in creating an environment conducive to school education. Through them the parents may be persuaded to take interest in the education of their children. The organization of youths can also work as a support base for teachers in maintaining the school properly. They can also influence the Gram Sabha for taking interest in the activities of the school. If they are organized to work in this direction there is every chance that their sustained efforts will succeed and the problems of non-enrolment, irregular attendance and early withdrawal will be solved to a great extent.

7. VILLAGE SAMSA

Focus Group Discussion was held in village Samsa of block Chittora. The block was selected on the basis of a high proportion of Scheduled Castes in its population and the village was also chosen for the same reason. All the participants in the group belonged to the Scheduled Castes. The discussion was held on November 4, 1996 and lasted for about four and a half hours from 10:00 AM. The background of the participants in the discussion is given in Table 7.

Table 7 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE SAMSA

Name	Sex	Age	Caste	Education	Occupation	Position in village
Ram Prasad	M	35	SC	-	Cultivation	Parent
Ram Surat	M	36	SC	-	Cultivation	Parent
Smt. Rina Devi	F	27	SC	VIIIth	Service	Aanganwadi Worker
Smt. Sumari	F	37	SC	-	Housewife	Parent
Smt. Sankesa	F	35	SC	-	Housewife	Parent
Smt. Lalmati	F	38	SC	-	Housewife	Parent
Dhoday Prasad	M	47	SC	-	Cultivation	Parent
Parag	M	48	SC	-	Cultivation	Parent
Om Prakash	M	28	SC	VIIIth	Cultivation	Parent
Ganesh Rahi	M	45	SC	Vth	Cultivation	Pradhan

As is evident the group comprised six male and four female members. One of them was the Village Pradhan while one of the female participants was an Aanganwadi worker. All the males in the group were cultivators. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Shri Om Prakash and Shri Parag maintained that schooling was important for children as it helps them in their mental development and teaches them manners. Education also helps them in changing to a better occupation. Shri Ramsurat maintained that education was equally important for boys as well as girls as an educated girl not only brightens her own future, she ensures education for future generations; manages her family in a better manner; and, has confidence to deal different situations. Shri Ram Prasad informed that among the children enrolled, girls were more regular in school than boys as boys spend their time in either helping their parents in cultivation or in just loitering. To increase the attendance of boys in school Shri Om Prakash suggested that parents must visit the school from time to time to ensure that their sons were attending the school regularly.

To the next question 'why are girls being taken out of school more quickly than boys?' Shri Parag, Smt. Rina, Smt. Sumari and Smt. Lalmati said that the reasons for this were : social conventions due to which girls are married off at an early age and are, therefore, not able to complete the school education; if they are enrolled, their involvement in household work affect their attendance in school adversely; and, poor economic conditions of parents due to which parents find it difficult to bear their school related expenses. However, Shri Om Prakash contested the fact that household work acts as an impediment to schooling. He was of the view that girls are engaged in household work only because their parents do not realize the importance of their education, due to which they withdraw them on the pretext of household work. Smt. Sankesa and Smt. Lalmati observed that girls must be proficient in household work which is going to be more important in their in-laws house than their education.

Shri Ganesh Rahi and some others suggested that parents must be convinced not to overburden their daughters with household work so that they can complete their school education. Besides, girls of poor families must be given stipend of a reasonable amount and training in handicrafts, stitching, embroidery and knitting must be arranged for girls in the school so that the girls and their parents are motivated.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Shri Parag and Shri Ram Surat observed that since there were only two teachers in the school the students were not able to get adequate attention and the weak students who generally belong to this group suffer most. Shri Ram Prasad said that since the parents belonging to this group were poor and illiterate they do not consider girls equal to boys; were unable to help their children in completing the school homework; and, could not provide study material to their children on time. Thus, children in general and girls in particular remain weak in their studies. Shri Ganesh Rahi and Shri Om Prakash observed that adequate number of teachers in school, financial support to children of poor families and educating parents under adult literacy programme will certainly help in proper school education of children belonging to socially disadvantaged group.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Shri Ram Prakash said that the teachers attitude was sympathetic and the peer group attitude was friendly. Others in the group also agreed to this observation.

The next issue was whether the children face problems in understanding the course. Shri Ram Surat and Shri Dhoday

Prasad informed that the language and text of the books was easily understandable and the children did not face any difficulty in this respect. They, however, suggested that to make the reading more interesting lessons on rural life, festivals and places of pilgrimage should be included in the text books.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Shri Dhoday Prasad and Smt. Sumari complained that the school did not have a toilet, a play ground and a safe source of drinking water. Shri Parag suggested that the Gram Sabha must help in providing the school with safe drinking water and in constructing a toilet. Adequate space must also be covered as a play ground with the help of the Gram Sabha.

Issue number 8 related to the existence of welfare schemes for the students. Smt. Sankesa and Shri Ram Prasad informed that all children belonging to the Scheduled Castes were getting stipend at the rate of Rs.12 per month. All children who had 80 per cent attendance in school were also getting 3 kgs. rice per student per month under the nutrition scheme. However, Shri Dhoday Prasad complained that when the rice was distributed, the school routine and classes were disturbed for 2-3 days because the teachers have to help the supplier in getting the quota released for distribution and in its distribution among children. Smt. Sumari suggested that the Pradhan should take-up the responsibility of getting

the quota of rice released. He should also supervise its distribution. She thought such an arrangement will not disturb the working of the school.

Issue number 9 related to the expectations of the participants from the school system. Most of the participants expected adequate number of teachers in school; preferably one for each class. Shri Om Prakash expected the school to have adequate number of rooms, desks and benches; Shri Ram Surat expected the school to organize entertainment programmes from time to time; Smt. Rina expected the school to provide mid-day meals to the students in school; Smt. Sumari expected a separate school for girls; Smt. Lalmati expected children of poor families to get study material free from school; and Shri Ganesh expected the school to have a play ground and games material. All the participants expected children of all castes to be treated equally, the school to have at least one female teacher, and the educated local youths to be given a chance to teach in the village school.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' Shri Parag suggested that an environment conducive to education should be created in the village and children of poor families should be extended help from the school. Shri Om Prakash suggested that educated girls and youths of the village should be given a chance to teach in the village school. He also added that the Gram

Sabha must extend all possible help to the school so that it can have a toilet, a play ground and a safe source of drinking water.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Smt. Rina Devi suggested that the community leaders/elders can campaign door to door and enlighten the parents about the advantages of schooling of children. They can also persuade them to send their children to school, instead of engaging them in household work and in the care of siblings. Smt. Lalmati suggested that a creche must be set up in the village so that the working parents can leave their toddlers when they go out to work and the schooling of the young children is not affected adversely. Shri Ganesh Rahi and Shri Parag suggested that the community elders should also maintain regular contacts with school teachers so that they are also involved in persuading parents to enrol their non-school going children or to send their enrolled children to school regularly. The community elders should also impress upon the Pradhan and Gram Sabha members the need of their active interest in the working of the school. Thus, if school gets necessary facilities through their efforts and the teachers work sincerely the school will provide attraction to children as well as their parents. The situation with regard to education of children will improve to a great extent. Most of the participants supported these views.

8. VILLAGE SAGRA

Focus Group Discussion was held in village Sagra of block Chittora. The block was selected on the basis of population of the Scheduled Castes and the village was also selected on the same consideration. Nine of the ten participants belonged to the Scheduled Castes and one belonged to the Backward Caste. The discussion was held on November 5, 1996 and lasted for about four and a half hours from 10:30 AM. The background of the participants in the discussion is given in Table 8.

Table 8 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE SAGRA

Name	Sex	Age	Caste	Education	Occupation	Position in village
Chhotu	M	55	SC	-	Cultivation	Panchayat Member
Kanhaiya Lal	M	40	BC	Vth	Service	Parent
Ghurey	M	30	SC	-	Cultivation	Parent
Chhoti	M	45	SC	-	Cultivation	Parent
Smt. Munga	F	30	SC	Vth	Cultivation	Aanganwadi Worker
Smt. Premkali	F	30	SC	-	Labour	Parent
Smt. Piyari	F	40	SC	-	Housewife	Parent
Smt. Sanpiyari	F	35	SC	-	Housewife	Parent
Chitu Ram	M	30	SC	-	Labour	Parent
Ram Raj	M	28	SC	BA	Service	Teacher

As is evident the group consisted of four females and six males. It included an Aanganwadi worker, a Panchayat Member and a teacher. The summary of the discussion is given below.

Result of the Discussion

The first question put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Some of the participants said that school education was important for children. Shri Chhotu, Smt. Munga, Shri Chitu Ram and Smt. Pyari, however, maintained that education was important for boys only as they have to get a job and earn to run the family. Education was not considered important for girls as they have to do household work, and in their spare time, do stitching and knitting. They do not have to go out of the house to work and earn. Shri Kanhaiya Lal, however, observed that of those enrolled in schools girls are more regular than boys. The reason is that the school going boys are either engaged in agricultural work or they waste their time in just playing. Shri Chhotu Ram suggested that to encourage girls to study the school must provide stipend and study material. Training in handicrafts tailoring and knitting etc. should also be provided to girls in the school. To attract boys to remain regular in school, Smt. Prem Kali suggested that the education imparted must match the interest of the boys. It

should have some practical utility and the course should include some technical education so that it helps them in their vocation later.

The next question was 'why are girls being taken out of school more quickly than boys?' Shri Ram Raj and Shri Ghurey said that the reasons for this were : girls are married off at an early age in their village; household and cultivation work; poor economic condition of the family; and, illiteracy of parents due to which they do not consider education of girls important. Shri Chhotu Ram and Shri Kanhaiya Lal informed that when girls stay back at home they help in the household and cultivation work and look after siblings. To help girls to study, Shri Ram Raj suggested that girls should not be overburdened with household work and the government should provide financial support to all girls belonging to poor families by giving them stipend of a reasonable amount; books and stationery and one set of school uniform so that their education is not considered a burden on parents.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Smt. Piyari, Shri Chhoti and Shri Ram Raj observed that the language and text of the books posed a serious problem for children as the dialect spoken in the village was entirely different. Due to poverty and illiteracy parents could not provide their children with study material on time and could not help their children with

the school home work. Smt. Sanpiyari complained that since one of the two lady teachers of the school lived far away she did not come to school regularly, and was often late due to which the level of teaching in the school is very poor. To generate interest among children, Shri Chitu Ram and Shri Ghurey suggested that the books should be prepared in the local dialect and the text of books should relate to the rural life and environment.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' Shri Chhoti informed that although the teachers were not regular to school their attitude towards the children was sympathetic. The peer group attitude was also friendly.

The next issue was whether the children face problems in understanding the course. Shri Chhotu, Shri Ram Raj and Shri Ghurey said that the children face some difficulty in understanding Hindi, the language in which the books are written. They also had difficulty in understanding the text of the books as it did not relate to their life style and the village conditions. Smt. Premkali suggested that books must be written in the local language and the text must relate to their local conditions and life style. The books should include lessons about different places of pilgrimage and festivals of different states. This will make their reading interesting.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Shri Chhotu, Smt. Munga and Smt. Sanpyari complained that the school was far away from their village (about 2 kms.), the path to the school was unsafe and covered with bushes, the school did not have a toilet, a play ground and safe source of drinking water. Most of the participants observed that in the absence of these basic facilities children had little attraction in school and, therefore, they remain irregular in their classes.

Issue number 8 related to the existence of welfare schemes for the students. Shri Chitu Ram informed that all the children who had 80 per cent attendance in school were getting 3 kgs. rice per student per month. All the Scheduled Castes children were also getting stipend at the rate of Rs.12 per month. Smt. Premkali said that it would help if children got mid-day meals in school instead of the rice. This would attract children and encourage them to attend school regularly because the quantity of 3 kgs. is meagre and does not fulfil the purpose. The supply of mid-day meal will attract them to remain regular in school.

Issue number 9 related to the expectations of the participants from the school system. Shri Chhotu expected the school to have adequate number of sincere teachers so that each class has a separate teacher. Shri Chhoti expected a 'pucca' school building with adequate number of rooms,

desks and chairs for the students. Shri Ghurey expected the school to organize entertainment and educational programmes from time to time so that parents and children can come closer to it. Smt. Munga expected children to get mid-day meals in the school and Shri Ram Raj expected the school to supply study material to all students free of cost. Shri Chitu Ram expected the school to provide games material to the students so that they do not waste their time in quarelling. Shri Kanhaiya Lal expected the school holidays to coincide with the local festivals and agricultural seasons and Smt. Sanpyari expected all children to be treated equally in school. She also expected the teachers will pay greater attention to the weak students, particularly girls so that their interest in education remains intact.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' Shri Chitu Ram and Smt. Pyari said that the present school was 2 kms. away from the village and on a very unsafe road. The children especially the girls faced great inconvenience in this regard. They suggested that a school should be started in the village. It must have all the basic physical facilities. The Gram Sabha should take interest in this regard.

The last issue was related to the ways in which the members of the community could participate in overcoming the constraints. Smt. Munga and Smt. Pyari said that the community leaders could persuade the parents not to engage

their children in household work and in the care of siblings. They should, instead, send them to school and see that the children complete their primary education. Shri Ram Raj suggested that to make the working of the school meaningful and attractive for children as well as parents the elders should also keep a watch on the performance of teachers so that they take their job sincerely. Since most of the parents do not enroll their children, particularly girls the Gram Sabha must provide job under JRY to only those whose all children were enrolled in school. This condition will help in increasing the enrolment of children in school. Further, the Gram Sabha may also award prizes to some students belonging to the identified socially disadvantaged group for their good performance in examinations. He also observed that the custom of early marriage of girls also plays as a deterrent to their school education, thus, he suggested the community elders should try to build-up an environment in favour of 'marriage at an appropriate age and before that they must be educated at least upto primary level.' He was supported by others who thought the community elders have influence on their people and though the task is difficult they can succeed in it through their sustained efforts.

9. VILLAGE HARCHANDA

Focus Group Discussion was held in village Harchanda of block Jarwal. The block was selected on the basis of

population of Muslims and the village was also selected for the same reason. The discussion was held on November 7, 1996 and lasted for about four and a half hours from 10:00 AM. The background of the participants in the discussion is given in Table 9.

Table 9 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE HARCHANDA

Name	Sex	Age	Caste	Education	Occupation	Position in village
Smt.Shamsunisan	F	40	Muslim	Literate	Housewife	Pradhan
Mohd.Sabir Qureshi	M	30	Muslim	Literate	Business	Parent
Mohd.Nasim Khan	M	50	Muslim	Xth	Business	Parent
Zakir Husain Khan	M	28	Muslim	Fazil	Service	Teacher
Afzal Ahmad	M	45	Muslim	XIth	Cultivation	Parent
Kadeem Khan	M	30	Muslim	Xth	Cultivation	Parent
Mohd.Ahmed Khan	M	29	Muslim	M Sc	Service	Teacher
Smt.Saidun Nisan	F	50	Muslim	Literate	Housewife	Panchayat Member
Smt.Shahjahan	F	29	Muslim	-	Labour	Parent
Smt. Tariful	F	27	Muslim	Literate	Cultivation	Parent

As is evident the group comprised six male and four female members. One of the females was the Village Pradhan while one was a Panchayat member. Education-wise, five of the participants were educated between High School and M.Sc.

while four were literate without formal schooling. The summary of the discussion is given below.

Result of the Discussion

The first question put to the participants for discussion was 'do you feel education as imparted by schools to be important for your children?' Most of the participants agreed that school education was very important for children. They also maintained that it was equally important for both boys and girls. However, Smt. Shamsunisan contested this and said that in their village girls are married off at an early age and so their education is not considered important. Social customs also sometimes act as an impediment in the way of education of girls. Parents do not like to send their girls in co-educational school. Some also do not like sending 7-8 year old girls outside their houses as they do not like their daughters to mix with boys. Mohd. Ahmad Khan observed that boys are more regular in school than girls as girls have to help their mothers in the household work. Mohd Nasim Khan while agreeing to the observations of Smt. Shamsunisan observed that a change was needed among the Muslim community in relation to their attitude towards education of girls.

The next question was 'why are girls being taken out of school more quickly than boys?' Shri Afzal Ahmed, Mohd.

Sabir Qureshi, Smt. Saidun Nisan and Shri Kadeem Khan said that the reasons for this were : social practices like the Purdah system; household work; and, poor economic conditions. Shri Afzal Ahmed further said that when girls are withdrawn from school they help their mothers in the household work. He suggested that to check early withdrawal and improve attendance and enrolment of girls in school a girls school with only lady teachers should be opened in the village. Some religious education should also be imparted in this school so that the parents are enticed to send their daughters there.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Smt. Tariful, Smt. Saidun Nisan and Shri Mohd. Ahmad Khan observed that the text of books was practically of no use in real life. The language is also urbanized and the weak students find it difficult to understand it properly. The teachers do not pay full attention to students. The children of poor families are not able to attend school regularly and their illiterate parents are not able to help them with the school home work. All these conditions are not conducive to their proper education and they, therefore, become weak in their studies. The weak students need greater attention of teacher, which is absent. The result is that such children lose interest in their studies. To improve the situation Shri Ahmed Khan and Shri Kadeem Khan suggested setting up of a girls school in the village with only lady

teachers; giving stipend to all children of Muslim families; and, providing study material to students by the school.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?' All the participants in the discussion said that the teachers attitude was satisfactory as they had no feeling of any kind of discrimination. The peer group attitude was also good as their relations were friendly.

Issue number 6 was whether the children face problems in understanding the course. Shri Kadeem Khan and Shri Mohd. Nasim Khan said that the children do not easily understand the language of the books, as they understand only Urdu. Further, the text of the books is of no practical use. Besides, it does not give a picture of rural society and, therefore, children consider most of it as alien.

Mohd. Ahmed Khan suggested that the medium of instruction for Muslim children should be Urdu and that text of the books should also be of some practical use so that children can find it interesting.

The next issue was 'what are the problems the children in general and girls in particular face in terms of physical facilities?' Smt. Shahjahan and Smt. Tariful complained that the school was far away from home, the path to the school was covered with bushes, the school did not have a toilet, safe

source of drinking water and a play ground. The children especially the girls faced considerable inconvenience. Due to these conditions girls avoid going to school. Shri Kadeem Khan suggested setting up a school in their village with all the basic facilities like a toilet and a safe source of drinking water to attract children to school.

Issue number 8 related to the existence of welfare schemes for school going children. Shri Zakir Khan and Shri Naseem Khan informed that all the school going Muslim children were getting stipend at the rate of Rs.12 per month. All students who had 80 per cent attendance also got 3 kgs. rice per student per month. However, Shri Sabir Qureshi complained that the children had not received rice for the past 2 - 2.5 months. Most of the participants were not satisfied with the working of this scheme. They, therefore, wanted the distribution to be done by the Gram Pradhan and not by the teachers. Shri Mohd. Nasim Khan suggested that instead of monthly quota of rice mid-day meals should be given to students in the school so that they regularly benefit from it.

Issue number 9 related to the expectations of the participants from the school system. Smt. Shamsunisan felt a separate school for girls and adequate number of lady teachers in the school will be beneficial for them. Shri Sabir Qureshi expected the school to have a decent building with adequate number of rooms, Smt. Tariful expected the

school to provide mid-day meals to all students in the school. Smt. Shahjahan expected education to be imparted through play way method in Class I and II and Shri Afzal expected the poor students to get study material free from school. Shri Kadeem Khan expected the school to have a play ground and games material and Shri Zakir Khan expected all children to be treated equally in school. Shri Mohd. Nasim Khan and Shri Mohd. Ahmed Khan expected the school to have Muslim teachers so that religious education could also be imparted to their children.

Issue number 10 was 'what are the ways in which these constraints can be overcome?' To overcome the constraints Shri Afzal and Smt. Tariful suggested that Urdu and Arabic should also be taught in school, there must be a separate school for girls with only lady teachers and arrangements must be made to give some technical education to children at the primary level so that their schooling becomes meaningful. All the participants actively supported the above suggestions.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Shri Mohd. Kadeem Khan said that the community elders could enlighten the parents about the importance and utility of school education for children in general and girls in particular. They can also impress upon the parents not to engage their children in household work and in the care of siblings during school hours and send them to school instead.

They could also help in creating an environment favourable to school education in the village. Besides, Shri Mohd. Ahmed Khan and Shri Zakir Husain suggested that the Muslims should themselves arrange for the teaching of theology and Quran to children, and send them to school for formal education which will help them in their future career. They proposed that there is a need to launch a campaign by elders and educated persons in the community and convince the parents about the desirability of school education of boys and girls both. They must be told that Islam has greatly emphasized the importance of education for boys and girls and, therefore, they must follow the teachings of their own religion.

10. VILLAGE BARHOLI

Focus Group Discussion was held in village Barholi of block Jarwal. The block was selected on the basis of population of Muslims and the village was also selected for the same reason. All the participants in the discussion were Muslims. The discussion was held on November 8, 1996 and lasted for about five hours from 11:40 AM. The background of the participants in the discussion is given in Table 10.

Table 10 : PROFILE OF PARENTS PARTICIPATED IN FGD AT VILLAGE BARHOL I

Name	Sex	Age	Caste	Education	Occupation	Position in village
Khan Mohammad	M	45	Muslim	Xth	Cultivation	Parent
Smt. Asaru Nisan	F	40	Muslim	Literate	Housewife	Pradhan
Abdul Salam	M	40	Muslim	Xth	Service	Teacher
Faiyaz Ali	M	32	Muslim	Vth	Cultivation	Parent
Ishrat Ali	M	38	Muslim	Xth	Cultivation	Parent
Riyaz Ahmed	M	38	Muslim	Xth	Trade	Parent
Rais Ahmed	M	33	Muslim	VIIIth	Cultivation	Parent
Smt. Rana Siddiqui	F	50	Muslim	Xth	Service	Teacher
Smt. Najma Begum	F	29	Muslim	-	Housewife	Parent
Imran Ahmed	M	28	Muslim	XIIth	Cultivation	Parent

As is evident the group consisted of seven male and three female members. One of the female members was the Village Pradhan, two of the participants were teachers. Except one, all the participants were literate including six persons who had studied upto High School/Intermediate level. The summary of the discussion is given below.

Result of the Discussion

The first issue put to the participants for discussion was 'do you feel education as imparted by schools to be

important for your children?' Shri Khan Mohammad, Shri Abdul Salam and Shri Ishrat Ali said that school education was important as it teaches the children good manners, helps their mental development and enhances their capabilities. Shri Abdul Salam stressed that schooling is equally important for boys and girls as both have to share responsibilities in the family and the society. Most of the participants agreed with Shri Abdul Salam. Shri Rais Ahmad informed that girls are more regular in school than boys as girls generally take interest in their studies while boys are either engaged by their parents in the family occupation, i.e. cultivation, or they themselves do not take interest and waste their time in loitering/in the company of boys who are not enrolled in school. Shri Ishrat suggested that to prevent vagrancy among school going age children parents should keep an eye on the activities and whereabouts of their sons. They must meet the teachers from time to time and should not engage their sons in household work or family occupation during school timings.

To the next question 'why are girls being taken out of school more quickly than boys?' Shri Khan Mohammad, Shri Abdul Salam, Smt. Najma and Shri Faiyaz Ali cited social customs like the Purdah system and early marriage, household work and poverty of parents as the main reasons. Smt. Asaru Nisan observed that girls are interested in studying as there is also a private girls school in their village but when they are stopped from studying they help their parents in the

household and cultivation work and in looking after siblings. To improve the situation Smt. Rana Siddiqui suggested that customary practices such as the Purdah system and early marriage must be changed in accordance with the need of the time. Girls and boys must be given equal status as both have equal importance for the family. To prevent early withdrawal of girls belonging to poor families the school must pay stipend of a reasonable amount to all school going girls. Further, the rate of stipend to girls must be enhanced in each of the higher classes.

Issue number 4 related to the specific problems that children of the socially disadvantaged group face in terms of schooling. Shri Faiyaz Ali observed that generally children face difficulty in understanding the text of the books because they are not related to the life and culture of the rural society. Muslim children feel this shortcoming more. While agreeing to this observation Shri Riyaz added that the guardians also do not help the children with their school work as most of them know only Urdu. Since the parents belonging to disadvantaged group are generally poor and illiterate, they want their children to work and help in improving the conditions of the family. Due to illiteracy they also do not realize the importance of education for their children due to which they do not take any interest in their schooling. In the absence of any encouragement from parents the children suffer and lose interest in studies.

that the school did not have a toilet and a play ground due to which the children especially the girls faced inconvenience. All the participants maintained that the Gram Sabha must take active interest in the school so that these basic facilities can be made available to the students at the earliest.

Issue number 8 related to the existence of welfare schemes for the students. Shri Rais Ahmad and Shri Imran Ahmad informed that all children who had 80 per cent attendance in school were getting 3 kgs. rice per student per month. All children belonging to the identified socially disadvantaged group were also getting stipend at the rate of Rs.12 per month. Most of the participants were satisfied with the working of these schemes and had no suggestions to offer for their improvement.

Issue number 9 related to the expectations of the participants from the school system. Smt. Asaru Nisan expected the school to have adequate number of teachers preferably female, so that each class has a separate teacher. Shri Khan Mohammad expected the school to have adequate number of class rooms and to organize entertainment programmes for children as well as parents from time to time. Shri Abdul Salam and Shri Faiyaz Ali expected the school to be close by and the students to be given mid-day meals there itself. Shri Ishrat expected the children from poor families to get study material from the school. Shri Rais Ahmad

Shri Imran Ahmad and Smt. Najma Begum suggested that one way to improve the situation was to change the medium of instruction to Urdu. If it is not possible, teachers in Muslim areas should be Urdu knowing so that they can easily explain the lessons to students. They also suggested that the text of the books should relate to the rural environment. Besides, the school should provide monetary help in the form of stipend and books etc. to children of poor families.

Issue number 5 for discussion was 'what are the problems that girls of other group/children of identified socially disadvantaged group face in school, in terms of teachers attitude and peer group attitude?' Shri Khan Mohammad informed that the attitude of the teachers was sympathetic, Shri Abdul said that the peer group attitude too was friendly. Others in the group also agreed to these observations.

The next issue was whether the children face problems in understanding the course. Shri Imran and Smt. Rana said that the children could not follow difficult words of Hindi as they belong to Urdu speaking families. The text of the books also lack attraction as it did not relate to the rural Muslim environment. Smt. Asaru Nisan suggested that the text of the books be made more relevant to the rural environment.

The next issue was 'what are the problems that children in general and girls in particular face in terms of physical facilities?' Shri Khan Mohammad and Shri Abdul Salam said

expected the school to have a play ground and games material and Shri Riyaz expected all children to be treated equally by the teachers. Smt. Najma and Smt. Rana expected the school holidays to coincide with the local festivals. Shri Imran expected educated local youth to be given preference in appointment of teachers.

Issue number 10 was 'what are the ways in which the constraints can be overcome?' Shri Khan Mohammad and some others suggested that an environment conducive to education be created in the village, equal importance must be given to schooling of boys as well as girls, parents be educated under the adult literacy programme, medium of instruction be changed to Urdu in areas where parents desire for it, children of poor families be given monetary help in the form of stipend of a reasonable amount, and basic physical facilities be provided to students in school.

The last issue related to the ways in which the members of the community could participate in overcoming the constraints. Smt. Asaru Nisan and Shri Rais Ahmed observed that the community elders can campaign from door to door and impress upon the parents not to engage their school going age children in household and other activities so that they can attend the school. The community elders command respect and if they sincerely try they can build up an environment in favour of schooling of children. Thus, the government must involve them to improve the condition of school education among children.

IMPORTANT POINTS EMERGED IN DISCUSSION

The important points that emerged in FGDs in the ten selected villages of the District were as under :

Issue No. 1

1. Most of the participants in the FGD in the selected ten villages of the district observed that school education was important for their children. They also considered it equally important for boys and girls as it helped them : (a) get respect in the society; and (b) do better in every walk of life.
2. Education helps children in the development of their personality, good character, manners, moral values, discipline and behaviour.
3. Education enhances confidence among children which helps them in all walks of life.
4. Education creates consciousness about health care and cleanliness.
5. Educated girls get spouses from better families and they can manage their household activities and look-after their families in a better way. They can stand on their own feet and earn in times of crisis.

6. The chances of exploitation of educated girls are minimized.
7. By educating a girl, education for the next generation is ensured.

Some of the Important Points Emerged in the Discussion Against Schooling of Children were :

8. There is no immediate economic return of school education whereas by helping their economically poor parents children can contribute, directly or indirectly, to the income of the family.
9. Economically poor parents feel that boys can contribute to the family earnings by working during agricultural season while girls may help by doing household work and leaving their mothers free to work and earn.
10. Since school does not provide any vocational/technical training, economically poor parents do not see any immediate gain from school education.
11. The primary responsibility of girls was household work. They should also know tailoring, embroidery and knitting. They have to be proficient in these activities. Schools do not teach such things. By attending the school for almost the full day they cannot devote sufficient time to household work and will,

therefore, not be able to learn how to shoulder their primary responsibilities efficiently.

12. School education for girls was not as important as for boys as after marriage they have to go to their in-laws' house and they have to be proficient in household work.
13. Due to poverty and illiteracy some of the parents generally do not consider schooling of girls as important as they consider it for boys. Even those who enroll their daughters do not take interest in their regular attendance or continuation in school education. Most of the enrolled girls of such families, therefore, remain irregular in school.
14. In families where girls are required to look-after household work they remain irregular in school and where boys have to work with their fathers, particularly during agricultural season, they remain irregular in their class.

Issue No. 2

1. Girls were generally withdrawn from school earlier than boys in case parents were economically poor or illiterate.
2. The girls in such families have to shoulder the responsibilities of cooking food, looking after siblings

and collecting fodder for the family cattle so that their mothers can work and contribute to family income. Sometimes girls have also to help their parents in agricultural work. Under such conditions they become irregular in their school. Eventually, they drop-out earlier than boys.

3. Due to illiteracy parents do not realize the importance and utility of school education for girls. Even small expenditure on their education is considered waste of money. For girls, household work is considered the only important activity and, therefore, even if some parents enroll their daughters in school they do not encourage them to go to school regularly. After one or two years of their schooling they prefer them to stay at home and look after the household work. The girls also lose interest in the school and ultimately drop-out.
4. Social customs such as early age marriage and practice of Purdah also act as restricting factors in the schooling of girls. In some families the parents also feel that girls of 8-9 years age sitting with boys in school was not desirable. They, therefore, withdraw them after two-three years of schooling.
5. The location of school at a considerably long distance from the village and unsafe road works as an impediment to the school education of girls.

6. Some parents discriminate between boys and girls. Generally, schooling of boys continue even if they fail in examinations while girls are withdrawn if they perform similarly.

Issue No.3

1. In Tribal community people give prime importance to cultivation and, thus, engage their children in it from an early age. They, therefore, withdraw their children from school earlier than others.
2. Due to poverty and illiteracy among parents belonging to the Tribal community education of children is not considered important. Boys and girls both are engaged in work related to cultivation. Besides, girls have also to look after household work. Due to these reasons children in the community are withdrawn after 2-3 years schooling.
3. Parents feel that education for girls has no utility because they have to get married and go to in-laws house. They, therefore, withdraw them from school before they can complete their primary education.
4. Parents belonging to Tribal community do not consider education for boys and girls equally important as they feel their daughters belong to other families. In view of the social customs they, therefore, try to marry them

at the early age. Due to this custom girls do not get the opportunity to complete their primary education.

5. Due to long distance between the village and the school parents in two villages had serious reservations about the schooling of their daughters. Due to the same reasons their sons were also avoiding attending their classes regularly. The children themselves lose interest in school when they become weak in class due to their irregular attendance. This ultimately leads to dropping out.

Issue No.4

1. Some participants suggested the language used in the text books needs simplification as children find it difficult to understand some of the difficult words. They also felt the language of the text books was more urbanized. The participants belonging to the Scheduled Tribes also pointed out that their children were facing this problem because their dialect was different from the language of the books.
2. As the teachers in the schools in Tribal areas belonged to the non-Scheduled Tribes, the children were facing problem in understanding their pronunciation.

3. Some of the contents of the text books were unfamiliar as they did not relate to the Tribal culture and social set up.
4. The contents of the text books were not considered useful in their real life.
5. Due to poverty and illiteracy people in the identified socially disadvantaged group generally do not realize the importance of education for their children. They either do not enroll their children in school or even if they enroll them they do not take interest in their studies. They engage them in agricultural and household activities. Thus, their children remain irregular in school. The children, therefore, become weak in their class and lose interest in their studies. This results in their leaving the school.
6. Most of the parents in this group are economically very poor and, therefore, find it difficult to arrange books and stationery for their children in time. Due to their poor economic conditions they consider schooling of their children a burden on them.
7. A common observation of the participants was that school going girls need proper clothes while parents in the socially disadvantaged group find it difficult to arrange them due to their poverty. They felt it was an important reason for irregular attendance of girls in school.

8. Generally, children belonging to socially disadvantaged group were weak in the class and the parents being illiterate or non-Hindi knowing were unable to help them in their studies. They, therefore, need greater attention and support of teachers which, however, was not possible due to shortage of teachers and a high student-teacher ratio. Due to lack of attention of teacher they become more weak. They ultimately lose interest in their studies.
9. Due to irregular teachers in some schools, the participants observed, there is no academic environment in school and no discipline among students. The weak students, in this situation, suffer most and lose interest in their studies.
10. The facility for teaching Urdu in the school located particularly in villages having Urdu speaking population was not adequate. In the absence of Urdu knowing teachers children from Urdu speaking families find it difficult to understand difficult Hindi words of the text books as the only Hindi knowing teachers cannot explain such words in Urdu.

Issue No. 5

1. A common observation of the participants was that due to shortage of teachers in the schools they were not able to pay adequate attention to the children.

2. In most of the villages the participants considered the attitude of teachers towards students as sympathetic. They, however, felt that despite this, one or two teachers can not teach in all the classes simultaneously. Since children belonging to identified socially disadvantaged group were generally weak, their studies suffer most.
3. In one of the villages the participants observed that one of the two teachers in their school is highly irregular and does not observe school timings and the other one has to bear the burden. Due to this children do not get adequate attention of the teacher.
4. The general observation of participants about the teacher's attitude was that they are sympathetic towards children. In the schools in Tribal areas people, however, felt that since they were non-tribal they were not aware of tribal culture and customs. Besides, they can communicate in only Hindi due to which children were facing problem in understanding their language.
5. The general observation about peer group attitude was that the relations among children were cordial and there was no feeling of caste or religion or economic superiority/inferiority among them.

Issue No. 6

1. In some of the villages the participants felt that there was a need to simplify the language of the text books by replacing difficult words as children faced difficulty in understanding their meaning. Such an observation was made particularly by the participants belonging to the tribal community. Some of the Muslim participants whose family members knew only Urdu also observed that their children were facing such a difficulty.
2. Tribal children can read and understand the contents of their books but they face problem in conversing with teachers as they were non-tribals. Due to the same reason children face difficulty in understanding the lectures of the teachers.
3. The tribal children face difficulty in understanding the pronunciation of teachers. This problem generally persists till Class II.
4. Contents of the text books are generally not related to the society to which the children belong. They, therefore, do not generate interest among them. The participants in the tribal villages also observed that their children do not feel attracted towards the contents of the books as they do not represent their culture, customs and society.

Issue No. 7

The problems that the children in general and girls in particular face due to inadequate physical facilities as identified by the participants were :

1. In three of the four tribal villages and three other villages the distance to schools was considerably long, i.e., upto about 5 kms. which caused serious problem for children in general and girls in particular.
2. In five villages the path to school was described as unsafe, generally covered with bushes. In one of the villages, the road leading to the school was bad and uneven and difficult to use during rainy season when it normally remained water logged.
3. Non-existence of a toilet within the school buildings of all the ten villages caused serious problem, particularly for girls.
4. Lack of a safe source of drinking water in the school in six villages was mentioned as a serious problem for children particularly during summers.
5. Absence of a play ground as well as games material was considered a serious draw back for children in eight villages due to which they were not able to play. They emphasized the need of a play ground and some games

material in the school so that children do not loiter or fight among themselves. Instead, they should spend their free time in playing in a disciplined way.

6. The participants in the FGD were very critical about the lack of basic facilities like toilet and safe source of drinking water. For the unsafe road leading to the school they generally criticised the Gram Sabha which did not care for the school going children.
7. In one of the villages the participants described the condition of school building as unuseable due to which children were facing great inconvenience, particularly during summer and rainy seasons.

Issue No. 8

1. The participants were aware about two schemes that were in operation for school going children. They mentioned (a) the provision of 3 kg. rice per child per month; and (b) stipend paid to all the children belonging to the Scheduled Castes, Scheduled Tribes and Muslims @ Rs.12 per month.
2. As regards the distribution of rice the participants in some of the villages complained about cheating in weighing the rice by the supplier. Most of them observed that instead of 3 kgs. they were actually

getting not more than 2.5 kgs. In some villages people also complained that the rice was not distributed regularly. In one of the tribal villages some of the participants expressed their ignorance about any of the two welfare schemes being operated for school going children as the government school was located at a distance of about 5 kms. due to which the children were generally attending a private school where there were no such schemes in operation.

Issue No. 9

While discussing this issue the participants in the FGDs expressed their expectations from the school system. They expected the schools to have :

1. A decent building with adequate number of rooms.
2. Easy approach and location at a short distance of not above 1 km.
3. Basic facilities such as a toilet, safe source of drinking water, play ground and games material.
4. Programmes for recreational/cultural/educational activities for students as well as parents.
5. Mats/Durrie/chairs for children and electricity in the building.
6. Adequate number of committed regular and trained preferably local teachers.

7. Separate teachers for each class.
8. Only lady teachers or at least one lady teacher.
9. In tribal areas teachers should be from the tribal community.
10. Teachers belonging to the identified socially disadvantaged groups particularly in areas having significant population of persons of this group.
11. Teachers who treat all children equally irrespective of their social/economic background.
12. An environment which has no traces of any kind of discrimination among children on the basis of their socio-economic background.
13. Ameliorative programmes such as supply of adequate quantity of mid-day meal to all children, stipend of reasonable amount, books and stationery to all girls and to the boys belonging to economically poor families.
14. Holidays in accordance with agricultural season and local festivals.
15. Separate classes for girls
16. Play-way method of teaching in class I and II.
17. Also evening classes for adult literacy with the help of Gram Sabha.

18. Facilities for technical/vocational training for boys and training in handicrafts, tailoring, knitting and embroidery for girls so that their education in school is more meaningful.

Issue No. 10

1. First of all the participants thought the parents have to be made aware of the importance of school education for their children in general and girls in particular. They have also to be impressed that school education was equally important for boys and girls. The effective implementation of adult literacy programme will be one important measure which will be helpful in this regard.
2. An environment in favour of school education of children in general and girls in particular has to be built up in the village through an effective propaganda and campaign by involving the community/village elders, Gram Sabha, school teachers and social workers.
3. More female teachers than males or at least one can create a better environment in school. Such a provision will attract more parents to send their daughters.
4. An adequate and properly maintained school building with all the necessary physical facilities and regular,

trained and committed teachers will improve the village environment in favour of school education of children.

5. The Gram Sabha must take active interest in maintenance of the school building by impressing upon the authorities the need for necessary physical facilities and the repairs.
6. The Gram Sabha must approach the authorities and exert pressure on them for the establishment of a school within the village/short distance.
7. Separate school/classes for girls with lady teachers will certainly attract girls as well as their parents. This will help in increasing enrolment and attendance of girls.
8. Wherever parents want, facility of teaching Urdu should be provided
9. Teachers must be appointed from among the Scheduled Tribes in school located in the tribal area.
10. Educated girls and youth of the area, preferably the village should be appointed as teacher in the village school.
11. To make the school education meaningful some vocational training to the school going boys should also be arranged.

12. The school should also have facilities for training of girls in handicrafts. This may be provided after school hours.
13. A reasonable amount of stipend, not less than Rs.25 per month, should be paid to all the school going children belonging to poor families. Besides, they should also be provided books and stationery so that their parents do not feel burdened by the education of their children.

Issue No. 11

1. Generally, the participants in the FGDs felt the community can play a significant role in developing an environment in favour of school education of children. They observed that in the village society some values still exist. Generally, people respect elders. They should, therefore, launch a door-to-door campaign for this purpose. Since the parents' indifferent attitude towards education of their children is primarily due to illiteracy among them the elders should, therefore, also persuade them to avail the opportunity of getting literate through the adult literacy programme. If illiterate parents join the literacy programme their attitude towards the schooling of their children will automatically change.

2. Since most of the parents were generally not very enthusiastic about the education of their daughters the enlightened elders in their community can play a significant role in emphasizing the need to educate their daughters also.
3. The elders in different castes and religious communities have influence on the members of their communities. They can help promote an environment favourable to education of children in their community. If they actively try, the parents in the younger generation will most likely follow their advice. The elders should also impress upon parents to marry their daughters only at appropriate age. Prior to it, girls must be educated at least upto the primary level.
4. The village/community leaders/elders through their concerted efforts can impress upon the parents that education was very important for a better future of their children. They should, therefore, not engage their children, particularly girls, in household work and in the care of siblings, at least during school hours so that they can attend school regularly.
5. The participants observed that people generally blame their poor economic conditions for their inability in sending their children to school but the fact is that most of them do not realize the importance and necessity

of school education for their children. The village and the community leaders/elders can create consciousness among such parents as their views are generally respected.

6. The Pradhan and members of Gram Sabha can also encourage parents to send their children to school by advocating for the cause individually, and through the Gram Sabha meetings collectively. Besides, while giving employment under Jawahar Rozgar Yojana priority should be given to those whose all school going age children were attending school. The same condition should be imposed for recommending for assistance under IRDP.
7. The Gram sabha should establish a creche in the village so that working mothers can leave their toddlers there and school going girls are saved from looking after their siblings.
8. In order to attract children and their parents the working of the school has to be attractive. The Pradhan, Members of the Gram Sabha, village and community elders should, therefore, take active interest in its working. If the school has an adequate building, sincere and regular teachers the teaching will also improve. If the school can project itself as a useful place, the influential persons of the village can then easily and effectively impress upon the parents about the utility of school education for their children.

They can convince them about the necessity of sending their sons and daughters both to school and see that they complete their primary education.

9. The elders among the Muslim community can emphasize the importance Islam has given to education. The members of the community should, therefore, follow the teachings of their own religion and send their children to school for formal education.
10. The youth of the area can play a significant role in building the environment favourable to school education of children. If this resource is mobilized through some organizations such as Nehru Yuva Kendra, it can be helpful in (a) maintaining the school properly; (b) influencing the Gram Sabha for taking active interest in the education of children; and (c) persuading parents to enroll their non-school going children and see that they complete their primary education. Through cultural programmes particularly in the tribal areas they can create awareness among parents about the need of school education of boys and girls equally.
11. The influential ladies of the area such as lady doctor of the PHC, the ANM, lady teachers of the school and female social workers can influence mothers about the necessity of school education of children in general and girls in particular. Their efforts can increase enrolment and check cases of drop-outs. These efforts

can be effectively made by organizing some programmes particularly in tribal areas, under Aanganwadi centres.

12. To encourage school going children for regularity in attendance and good performance in examination the Gram Sabha should award prizes annually to some of the students particularly, those belonging to identified socially disadvantaged group.

CHAPTER V

SUGGESTIONS FOR INTERVENTION

The Focus Group Discussions in the ten villages selected in the district for the purpose of the study were lively as care was taken that every one of the participants should take an active part and express his/her views freely. During the course of discussion the participants suggested certain measures for improving the conditions in favour of education of children in general and girls in particular. Their suggestions have been included in the village-wise report of FGDs. In the following we present a summary of the important suggestions received from the participants of the FGDs in district Bahraich.

- I. During the discussions two major reasons for indifferent attitude of parents towards school education of children in general and girls in particular had emerged. They were : (a) poverty; and (b) illiteracy among them.

To attract poor parents to enrol their children and allow them to complete their primary education the suggestions included :

- (a) Books and stationery should be provided by the school to all the students belonging to identified socially disadvantaged group and to those of the poor families of other group.
- (b) At present monthly stipend is paid to the children belonging to the identified socially disadvantaged group. It should also be paid to all the school going children belonging to the economically poor families of other group..
- (c) The present rate of stipend paid to the children of identified socially disadvantaged group was considered meagre and, therefore, highly inadequate. It should, therefore, be enhanced to at least Rs.25 per month.
- (d) The payment of monthly stipend should be linked with attendance of children in school.
- (e) The payment of stipend should be made every month, instead of the present system of payment at the end of the school session.
- (f) To encourage retention and completion of primary education of children the rate of stipend should be gradually increased in class III and V.

II. To develop consciousness among illiterate parents about the importance and utility of school education for their children the following measures were proposed:

(a) The illiterate parents will have to be made literate. The literacy campaign for adults will have to be carried out by the concerned agencies in its true spirit. Merely writing of slogans on walls do not mean much. A vigorous campaign through films, kathputli and other entertaining programmes should be organized to impress upon them the importance of Adult Literacy Programme. The illiterates should also be contacted individually and persuaded to spend some of their time on study. The volunteers should sincerely devote time in teaching them. The Pradhan, Gram Sabha members, school teachers, village and community elders can help a lot in this regard. Their active support and involvement must be sought to generate an environment in favour of the campaign. If the Adult Literacy Programme is successful it will have a positive impact on the attitude of parents towards the school education of their children.

(b) The parents must be convinced that (a) school education was equally important for boys and girls;
(b) besides making them literate the school helps

the children in improving their capabilities, manners and discipline. Such abilities will help them in managing their household in a better way; and (c) by educating a girl, education for the next generation is ensured. They should also be convinced that they should not consider schooling of children as a burden or a loss of direct or indirect family earnings. They should look at it as a means for their better future. The school going age children should not be detained at home for household work and the household work for girls must be avoided during school hours so that they can attend school regularly. Further, the parents should also be convinced that girls should not be denied education on the pretext of customary practices such as purdah and early marriage. Thus, there is a need for building an environment in favour of school education for children in general and girls in particular. The village/community elders, Gram Sabha members local influential persons, school teachers and the media can play a significant role in building such an environment.

- (i) In the village society village/community elders are respected. If they actively take interest in the school education of children in general and girls in particular and try

to persuade their parents through a door-to-door campaign it is most likely to have a good effect on their indifferent attitude towards schooling of children.

(ii) The influential ladies of the area such as lady doctor of the PHC, the ANM, lady teachers and female social workers can influence mothers about the necessity of school education of children. The efforts can be effectively made by organizing some programmes, particularly in tribal areas, under Aanganwadi centres.

(iii) The youth power may be channelized to build the environment favourable to school education of children. This resource, if properly mobilized through some organization such as Nehru Yuva Kendra, can be helpful in (a) properly maintaining the school building; (b) influencing the Gram Sabha and village elders for taking interest in the education of children; and (c) persuading parents to enroll their non-school going children and see that they complete the primary education.

(iv) The Gram Sabha should establish a creche in the village so that working mothers can

leave their toddlers there and the school going girls are saved from looking after siblings.

(v) The Gram Sabha should give priority to parents of school going children in providing employment under JRY and in recommending for assistance under IRDP.

(vi) To encourage children, particularly those belonging to identified socially disadvantaged group to take interest in their studies, the Gram Sabha should award prizes to some of the students for regularity in attendance/performance in examinations.

(vii) The school teachers can help a lot in developing the village environment in favour of school education for children by (a) attending the school regularly; (b) teaching the students sincerely; and (c) persuading parents of non-enrolled children to send them to school and keep a regular check that they attend their classes regularly.

(c) If some elementary vocational training for boys and in handicrafts, tailoring, embroidery and knitting for girls is also arranged in the school, the parents will certainly feel attracted towards the

school and will consider the education meaningful for their children.

- (d) The weak students irrespective of their socio-economic background must get adequate attention of teachers. All students should be treated equally irrespective of their socio-economic background.
- (e) The teachers must be sincere. They should be regular and punctual in attending the school. This will have a better impact on students as well as their parents. They will also realize that the time spent by children in school is purposeful.
- (f) To encourage education among the people of the socially disadvantaged group it is desirable that persons of this group should be given preference in the appointment of teachers particularly in areas having sizeable population of persons belonging to this group. In particular, teachers must be appointed from amongst the educated persons of the Scheduled Tribes in schools located in tribal areas. This will solve the problem of communication gap between teachers and students.

III. To attract the parents as well as children to the school the discussants also suggested a number of measures related to the school.

- (a) For smooth teaching the school should have an adequate building with sufficient number of rooms. It should be properly maintained.
- (b) The school should have minimum basic facilities such as, Mat/Durrie for seating of children and necessary furniture for teachers; a toilet; an India Mark II handpump for safe drinking water; some sports material and, a play ground.
- (c) Since the schools generally lack attraction for children and parents both due to their inadequate buildings, insufficient number of teachers and its inadequate functioning the Pradhan, Gram Sabha Members, village and community elders should, therefore, take active interest in its working. This is likely to yield positive results. They can, then, effectively persuade parents to enroll their non-school going children to school and see that they complete their primary education.
- (d) The location of the school should be at a convenient place, i.e. near the habitation, and its distance should not be more than a kilometre.
- (e) The road leading to the school should be safe and properly maintained by laying kharanja so that there is no water logging during rainy season.

- (f) The school should have adequate number of trained teachers.
- (g) There should be female teachers for teaching students of Class I and II. In any case, the school must have at least one lady teacher.
- (h) The school should have an Urdu teacher where parents want their children to study the language. The Urdu teacher should not be assigned the task of teaching of other subjects so that he/she can devote his/her full time to teaching the subject.
- (i) Due to the shortage of teachers students do not get their attention and weak students particularly girls suffer most. The number of students per teacher should, therefore, be reasonable.
- (j) There should be either a separate school for girls or separate classes should be conducted for them. They should be taught by lady teachers only.
- (k) In tribal areas the activities of the school should represent the customs, culture and festivals of the community.

IV. The participants in the FGD also suggested some modifications in the language and contents of the text books :

- (a) Lessons relevant to social, cultural and economic life in rural areas should be included in the text books.
- (b) The text of the books should not be alien for children belonging to the Scheduled Tribes. It should, therefore, represent social values, culture and traditions of the community.
- (c) Use of difficult words in the text should be avoided as children belonging to the Scheduled Tribes and only Urdu knowing families of Muslims face difficulty in understanding them.

V. Some of the suggestions of the participants with regard to the working of the school were also related to the Gram Sabha. They included :

- (a) The Pradhan and members of the Gram Sabha must take interest in the proper functioning of the school.
- (b) The Gram Sabha must try to persuade the authorities to establish a school either within the village or at a short distance (in case the present school is located at a far-off place).
- (c) The Gram Sabha should take interest in the maintenance of the school building.

- (d) The Gram Sabha must try to persuade the authorities to sanction funds for the necessary physical facilities in the school.

VI. A common complaint of the participants of FGDs was that the rice distributed to the school going children was never more than 2.5 kgs. instead of 3 kgs. They, therefore, suggested that instead of rice the students should be provided mid-day meals in the school. If the present scheme is to continue, it should be distributed in the school under the supervision of the Pradhan.

The participants of the FGDs considered the above measures were important for improving the situation with regard to enrolment, attendance and drop-out. They thought that such measures will benefit the children in general and girls and those belonging to the identified socially disadvantaged group in particular.

Appendix I

**LEADING QUESTIONS ON WHICH THE VIEWS
OF THE PARTICIPANTS ARE TO BE SOUGHT
IN THE FOCUS GROUP DISCUSSIONS**

1. Do they feel education as imparted by schools to be important for their children?
2. Why are the girls being taken out of school more quickly than boys?
3. Why are tribal children being taken out of school more quickly than others?
4. What are the specific problems the children of identified socially disadvantaged group (SC, ST, Muslims) face in terms of schooling?
5. What are the problems girls of other group/children of the identified socially disadvantaged group face in school in terms of teachers attitude and peer group attitude?
6. What are the problems faced in the understanding of the course?
7. What are the problems the children in general and girls in particular that they face in terms of physical facilities?
8. What do the participants of FGD feel about different schemes that are in operation for school going children in these areas?
9. What are the expectations from the school system?
10. What are the ways to overcome the constraints they experience?
11. In what ways the community can participate in overcoming the constraints?

INTERVIEW SCHEDULE (FOR PARENTS)

SOCIAL ASSESSMENT STUDIES

Sponsored by
UTTAR PRADESH EDUCATION FOR ALL PROJECT
State Project Office
LUCKNOW

Conducted by
GIRI INSTITUTE OF DEVELOPMENT STUDIES
LUCKNOW

1. District : 2. Block :
3. Village :
4. Name of Respondent :
4.1 Sex : M/F 4.2 Age :
4.3 Caste : General/SC/ST/OBC/Muslim/Other
4.4 Occupation :
4.5 Monthly Income :
4.6 Educational Qualification :
4.7 Total number of children in 6-11 years in the family:
Boys : Girls :

Enrolment in School

6. Do all of them go to school? Yes/No
- 6.1 If no, how many of them are not going to school?
- Boys : Girls :

- 6.2 If any boy/girl of 6-11 years age in your family is not enrolled in school, please state reasons for his/her non-enrolment :

Boys Girls

1. Long distance of school from the village
2. No interest of the child in education
3. No utility in sending to school
4. Poor economic condition of family
5. Too early to send him/her to school (age)
6. Insincere teachers in school
7. Inconvenient school timings
8. Needed in family occupation
9. Needed for household work
10. Needed for care of younger children
11. No lady teachers in the school
12. Others (specify)

Regularity in School

7. If children in 6-11 years age group are enrolled in school, do they attend their school regularly?
- Boys : Yes/No Girls : Yes/No
8. How many days did they attend the school last month?
- Boys : Girls :
9. What do they do if they don't attend their school?
- Boys : Girls :
- 9.1 If they don't do anything during their absence from school, please specify reasons for their non-attendance?
- Boys :
- Girls :

Drop-Outs

10. Has any child in your family left the school without completing studies?

Yes/No

- 10.1 If yes, please give details about him/her:

Name of the child	Sex M/F	Class in which dropped	Age at which dropped
1.			
2.			
3.			
4.			

11. What were the reasons for your children dropping out of school?

Boys Girls

1. Inability to bear school expenses
2. Household work
3. Looking after siblings
4. Engagement in earning to improve family's economic condition
5. Opposition in family over sending of young girls to school
6. No lady teachers in the school
7. No utility of school education
8. Child's lack of interest :
 - a) Bad company of non-school going children
 - b) Disinterested in education
 - c) Failure in examination
9. Illness
10. Inconvenient school timing

- 11. Teacher's indifferent attitude towards students
- 12. Harsh behaviour of teacher
- 13. Irregular/Uncommitted teacher
- 14. Waste of time - no proper teaching in school
- 15. Others (specify)

12. Would you like to send your non-school going child/girl to school and see that he/she completes studies?

Yes/No

- 12.1 If yes, under what conditions it will be possible for you?

Boys Girls

- 1. Enrolment of non-school going children
- 2. Regularity in attendance
- 3. Completing the school education

13. Is any of your school going child/girl getting any assistance from school?

Yes/No

- 13.1 If yes, what?

14. On whose schooling you put more stress?

Daughters : Sons : Both : None :

- 14.1 If son, what are the reasons?

- 1. A son is to get educated as he is to earn his bread
- 2. A son needs education to add to the family income
- 3. A son's education is important for the parents as he is to maintain them in their old age.
- 4. A son's education adds to the status of the family
- 5. The community gives prime importance on the son's education
- 6. If any other, please specify:

14.2 If stress not on the daughter's education, what are the reasons?

1. Marriage is the 'be-all and the end-all' of a daughter's life
2. A daughter normally depends upon her spouse for her livelihood
3. A daughter cannot digest the contents of education
4. A daughter's education does not add to the status of the family
5. Getting a suitable match for an educated daughter is problematic
6. If any other, please specify.

14.3 If you are giving importance on your daughter's education, give reasons:

1. An educated girl can become self-reliant and confident
2. Education increases the employment opportunity for the girl
3. An educated daughter can fetch a higher bride price/Mehar
4. The amount of dowry will be lessened for an educated girl
5. An educated girl can ensure education for further generations
6. Education of a girl can improve the health and nutritional status of the family members
7. Education can make the girls and women conscious of their legal rights in the society
8. Education will prepare the girls for decision making process in all walks of life. For example, family, panchayats and legislatures and will prepare them to take up leadership roles in the society

9. Education can bring health consciousness among the girls and as such can reduce the family size and put a check on maternal and infant mortality

10. Education can hike the age of marriage

11. If any other, please specify

15. Please give your suggestions on the following questions:

Do you want any change to be brought about in the present education systems of the school?

Yes/No

15.1 If yes, please specify

16. Do you want any change to be brought about in the present curriculum?

Yes/No

16.1 If yes, please specify

17. Do you want any change to be brought about in the society which will encourage the girls to go for education?

Yes/No

17.1 If yes, please specify

18. What more supportive mechanisms you are expecting which can promote education for your children?

a) For the girls

b) For the SCs

c) For the STs

d) For the Muslims